● 619, 511, 182 Bedouins MJ4

/For a brief account of Bedouin Tribes in the Middle East, their way of life, tribal structure, etc. see 66: Bonné, M1 Middle East, category 116, pp. 369-379./

113, 101, 221, 619, 184, 565, 701, 721 Bedouin MJ4

[For information on the Bedouin see 1: Coon, Ml Middle East, cat. 116, pp. 197-204.]

Bedouins MJ4

162, 166, 101, 619, 643, 622, 361, 438

/For information on the settled tribes of the Aden Protectorate and the Hadhramaut in 1920, the territory occupied, the paramount rulers and tribal chiefs, brief history, their settlements, means of livelihood, etc., see 30: Great Britain, MJ1 Saudi Arabia, category 116, pp. 509-546./

319 It is not such a life as would be popular in
181 America, but men live, and women live, and children live there, and love their desert with an unparalleled devotion. Transplanted to a real garden spot of the earth, they weep for a glimpse of their beloved desert.

The love of the desert is a very deep and a very beautiful thing. For political purposes one of these desert chiefs was urged to give up his residence in the open and arid desert and come to live in the town. The greater comfort and luxury to be found in the town were pointed out to him as contrasted with the hardships and loneliness of the desert; but the old chief did not see it that way. "In the town," said he, "I have no doubt that I shall find all the things which you describe, but out here in the desert I have my family and my goats, great distances, and God."

182 In such a country only one type of life is possible, and that is the Bedouin type. Some knowledge of the Bedouin, his environment and its effect upon him is fundamental in any effort to understand the Arab. The nomad tribe is probably the basis from which the other types of Arab life have been developed historically, and these other types can be most easily understood today if studied in connection with the simpler organization of the desert. The most conspicuous difference from our own society lies perhaps in the fact that all members of the community do the same thing. Some are more energetic than others, and on that account own larger herds of camels and larger flocks of goats or sheep, but the occupation of all is the same, and the standards of life differ very little.

619
622 The Bedouins are divided into tribes, and the larger tribes into sub-tribes. These tribes of Arabia are "communities of will," to use H. G. Wells' phrase, and the in-

Bedouin M34

619 dividual Arab is free to transfer his allegiance to another
622 chieftain if he so desires. Such a transfer quite frequently
takes place. In a loose general way each tribe
631 has certain areas over which it grazes its camels and its
233 goats and sheep. In proportion to the number of animals
the area covered is enormous, for throughout the hot, dry
summer months locations must be frequently changed
and new pastures found. The prosperity of the desert
Arab, poor as it is at the best, depends on a rainfall so
scanty that one marvels at the existence of any life at all.
311 There are whole districts, like the Great Southern Desert
132- and the black plain encountered between Hasa and Riyadh,
135 where not even the hardiest Bedouin attempts to live. In
winter the temperature goes down so low that frost is
seen, and in the summer the country glows with heat like
a furnace. No mineral resources are known at present,
and there is no reason to suppose that the most careful
scientific search would find any.

233 Bedouins who live in the desert own a certain number
422 of camels, and turn them out to graze over large areas.
Camels require little water and can go for three days, if
necessary, without a drink, an ability which adds enormously
to their value in a country where it is frequently
necessary to travel scores of miles to find a well. The
camel is the one support of Bedouin life. Camel's milk is
262 the principal article of diet, with a few dates for a dessert
and camel's meat as an addition for feasts and high
291 days. The hair of the camel furnishes clothes, and his
492 back affords the only method of transportation possible
231 in the desert. Indeed the Arab looks on the camel as
God's special gift to the desert nomad, and he is not far
mistaken.

000 Where wells are somewhat close together and the for-

21: Fisher S-4 (no date) 1950 M1 ~~Middle East~~

Bedouin MJ4

622 is highly characteristic of nomadic pastoralists. The chief (sheikh) of the community has considerable personal power, which is tempered only by precedent (the collective experience of the group as a whole) and by the opinion of older members of the tribe. There is little place 181 for individuality, or for innovation, and patriarchal communities have kept their ways of life largely unaltered through many centuries. It has been said that if Abraham were to return, he would find little change in the habits of the present inhabitants of the Syrian and Arabian deserts; and, apart from effects following the introduction first of iron in the second millennium B.C. and later of firearms, life among the Kurds seems scarcely to have varied since their present homeland was first occupied in *c.* 2400 B.C.

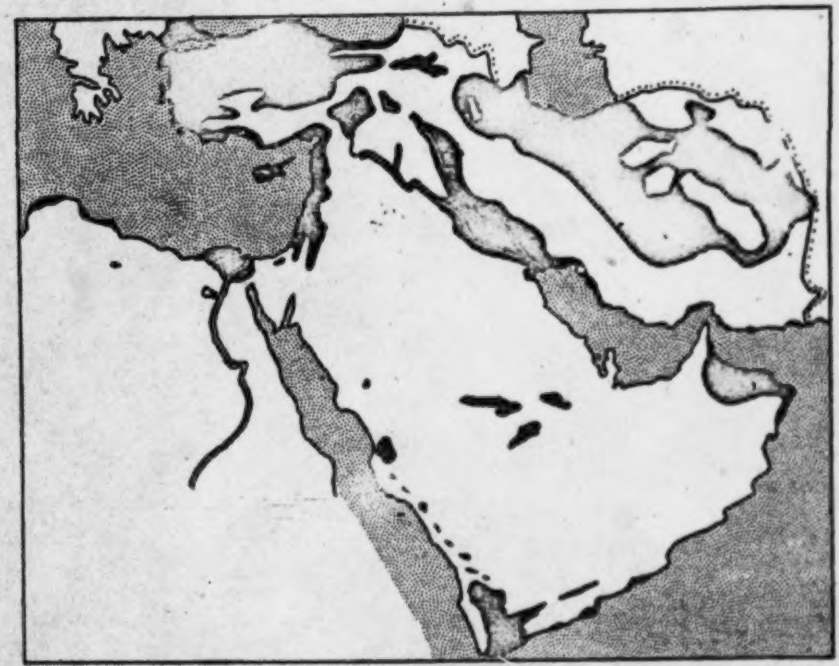

FIG. 20. Nomadism. Areas of nomadism unshaded. Settled and semi-settled occupation shown in black.

● 619 A sharp limit to the size of social groupings amongst nomads is set by natural resources, which in a given district can support only a relatively small number of people. Thus the unit amongst Badawin is the tribe—a group large enough to profit by advantage of numbers, yet small enough to exist under desert conditions. Family relationship is strong, and perpetuated by emphasis on intermarriage within

M1
Bedouin MJ4,15

B
the group. Yet although tribal solidarity and discipline are con- 619
spicuous features, it has been the weakness of Badawin society throughout the ages that political combinations larger than the tribe have been achieved merely for a very short time. An outstanding leader has brought together a number of tribes into one larger unit, but union has proved temporary; and more often than not on the death of the leader, his organisation has dissolved again into smaller groups. Large-scale political organisation is therefore not a feature of Badawin society, and resulting inter-tribal feuds, inveterate warfare, political instability and inconstancy have had an effect not merely on desert and steppe life, but also on that of the settled lands of the arid borders. It is also possible to see why, in the absence of strong internal political organisation, so much of the Middle East has in the past fallen under the control of outside powers.

B
To each tribe belong certain rights of pasture and occupation. The 619
limits of each tribal territory are carefully defined, and generally 423
comprise a summer and a winter camping ground. Exact size of territory usually has a certain relation to the physical force and prestige commanded by each tribe, and limits therefore vary from one period to another. Weaker tribes seek 'protection' from a larger.

As a sample of tribal division, the distribution of Badawin in M
Syria is given below. It should be noted that in certain instances 641
tribal territories cross international frontiers, and thus there arise B
special problems of administration. Agreements have been concluded 641
between the governments concerned, whereby nomads in effect assume temporarily the nationality of the country in which they find themselves.

B
Because of the necessity for constant movement, the material 422
culture of the Badawin is poor. Chief possession of the tribesman, 342
after his animals, is a tent, usually black, and woven of camel or goat hair. When in good repair, these tents are quite waterproof—sufficient to withstand the infrequent, but severe downpours which
occur—and the size of the tent, shown by the number of tent poles used B
is an indication of the affluence and social standing of the owner. [556]
The interior is divided, on the right for men, and on the left for women. B
One side away from the wind is usually left open, with a coffee hearth 352
in front. The coffee hearth is the social centre of the household; and 415
the head of the family, although leaving the entire preparation of food 262
to his womenfolk, will himself undertake the preparation and serving 462
of coffee. True Bedu coffee is strong, devoid of milk or sugar, but 272
000

174 Shammar and Aneezeh groups from the Arabian desert into the more fertile steppes of Mesopotamia and Syria.

CHAPTER IV

Tribal Society and the Modern Arab State

619
621 Nomadic society, characterised by specific social, political and economic concepts, is incompatible, and hence often in conflict with the state and its institutions.

Social

Bedouin society is tribal, based on blood relationships, not recognizing any other ties. Its social customs are the result of adaptation to tent life and desert wandering. The concepts of "people" and "nation" are foreign to the nomad whose social outlook is limited to his tribe.

Political

"The characteristic socio-political trait of the nomadic tribe is the lack of political organization or political institutions."[1] The political body is the tribe, control is loosely exercised by the sheikh and the Council of Elders. Unwritten desert law and custom are its judicial authority. The authority of the State is not recognised.

Economic

The pastoral economy sets the nomads apart from the majority of the population engaged in agriculture.

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1. Patai, 1952

68: Neubert S-4 (no date) 1952 M1 Middle East

BEDOUINS MJ4

DOO

of the population engaged in agriculture.1)

The nomads are only concerned with their social, political and economic order; settled society interests them only negatively, as objects of raid and plunder. The nomads of the Syrian desert have a deeper understanding for the happenings in the far-off Arabian desert than for the life in Damascus in the vicinity of which they may be encamped. Hence the general indifference of the Bedouin to all ideas and movements that originate in the Arab Cities. 619 186

The modern Arab states of the Middle East, sensitive about their sovereignty, thus had to come into conflict with the tribal elements within their political boundaries. They felt that the stability of the administration was undermined as long as the tribes could not be reached by tax-collectors, census takers, and could not be subjected to military conscription and state jurisdiction.

Since the political partitioning of the Syrian desert after 174 the First World War it has become increasingly difficult to exer- 619 cise effective control over the tribes. For four centuries the Syrian desert was continuously in the hands of a single power, the Ottoman Empire. Inefficient as the Turkish administration may have been, its ubiquity placed it in a position to impose its authority on a recalcitrant tribe, which at present can easily escape the jurisdiction of one state simply by slipping across the nearest frontier.

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1. In the Middle East livestock-breeding and agriculture are two distinct economies, the former practiced by the nomads, the latter by the fellahin.

619 The tribesmen pay no attention to political boundary lines. When convenient, however, the Bedouin will take advantage of the frontier. An ambitious government collector of sheep and camel taxes, for example, may make it advisable for the tribes to assume a different nationality merely by shifting their tents into a region where the government authorities may be less exacting.1)

619 ×166 656 The nomads thus represent a national problem, and tribal settlement on land has become an important domestic issue in the Bedouin inhabited areas. On the one hand, the governments have checked and tried to eliminate the abuses perpetrated by the nomads, and on the other they have encouraged the process of transition to agriculture. Raiding was stopped, collection of khuwa outlawed, encroachment on areas of cultivation prohibited.

The positive measures for solving the Bedouin problem were on the whole inadequate, but settlement was given an appreciable impetus by the distribution of land, extension of financial aid, education and technical advice.

CHAPTER V

361 ×166

The conflicting attitudes towards the Bedouin problem

There are two, basically opposing attitudes towards the Bedouin problem:

a. that of the realists who propose settlement of the nomads

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1. Report, 1923-24, p. 23

178
[493] It is not a rarity to see an automobile under the tent of the
622 shaikh, even when he still wanders and camps with his tribe.
Gradually the chiefs establish luxurious residences, equipped with all the comforts of modern living. At this stage the shaikh will spend most of the time away from the tribe, favoring the social, economic and political activities of the sedentary population.

177 An instructive example of the changes in the social status
622 of the powerful shaikh is the case of the Rwala. The Rwala
178 tribesmen still belong to the few remaining true Bedouin. Their
former Shaikh, Emir Nuri al-Sha'lan, however, showed already before World War 1 his preference for a house to a tent. His grandson Fawaz, the present Emir of the tribe, was in his youth a genuine Bedouin, but later his mode of living became thoroughly westernized.1)

619 The tribesmen will not remain unaffected by this development.
178 For a while they try tenaciously to preserve the nomadic mode of
566 existence, but sooner or later they will become the exploited
tenants and share-croppers on the estates of their leaders.

566 During the Mandatory regime the absentee landlords lost
622 much of their grip on the cultivators, but the tenants of the
tribal shaikhs are still in a virtual state of serfdom. In some cases the tribal chief still has complete authority over the

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1. Oppenheim, 1943, p. 108

XXII

Ali, the "Protector"

B
101
●619
R
619
B
[622]

AND NOW THOSE wonderful days with the Ruala had come to an end. I had to say good-bye for a time, because I meant to visit the Fid'an and other Bedouin tribes then roaming the deserts of Mesopotamia and Northern Syria. Several of their chiefs were inveterate enemies of Amir Fuaz, and at odd moments they also fought among themselves. But I knew some of them from earlier days and for the rest I pinned my faith on the inviolable rules of Bedouin hospitality. On the Euphrates I also hoped to find a suitable *rafiq* (courier) who would be qualified by his knowledge of the country and his friendliness with the tribes to act as both guide and guard to me. To assist me, Amir Fuaz gave me a personal letter to Hajem Pasha, who was then in command of the major part of the Fid'an in the Jesirah between the Tigris and Euphrates, while Ibn Meheyd contented himself with the lordship of the minority west of the Euphrates in Syria. Fuaz was closely related to Hajem Pasha, though these ties did not prevent the two chiefs from indulging in mutual pillage and warfare as opportunity offered.

000 Amir Fuaz advised me to go first to Aleppo and there get in touch with Hajem Pasha's *wukil* (representative), who would see to the transmission of his letter and secure a trustworthy travelling companion for me; and I acted on his advice. I had not been in Aleppo since 1916.

224 ily narrowed as it drew near. They started hundreds of gazelles that fled past us, but Sheykh Tai' and his men shot only a few of the fat bucks in their midst.

During the day's hunting, our party gave chase to fifteen wolves, of which nine were killed. One of them had made a kill of two gazelle kids, whose remains were still lying about. The mother, who perhaps at first had fled, returned and stood near by, bleating, as gazelles will. I could not bear the pitiful cries of the poor animal and gave her the *coup de grâce* with a bullet. It was the only gazelle I have ever shot, for I could never bring myself to kill these beautiful, graceful creatures.

It was evening before our body of huntsmen, laden with booty, arrived back in camp.

574 Three days after the wolf-hunt a slave of Mishal ibn Faris, Chief of the Shammar Bedouins, arrived, with an invitation to me from his master to visit him and his tribe, which was then camping south of the Jabal Sinjar. [431] He also sent me as a present a golden-brown *aba*, such [486] as is worn by the Shammar in Hayil. It was to serve as a symbol which would ensure a safe journey for me, and his slave would be my guide.

• 619 628 The Shammar and the Tai' Bedouins are hereditary enemies and their pasture lands are always, and were especially now, very dangerous regions in which to wander. Therefore, this was an act of particular courtesy and attention on the part of the old *sheykh* to give me safe conduct to his camp.

574 431 The following day I bade farewell to the Tai' Bedouins. Unfortunately, I could not accept the mare

000 of Arabia lead makes for religion, and instils into the heart of man the greater virtues that make life worth living.

THE TRIBAL DÍRAH

619 [221] 312 361 Every Badawin tribe in Arabia has its *dírah* or tribal country, through which it roams with its camels in the autumn, winter and spring, and in which lie its permanent wells, the jealously treasured possessions of various sections of the tribe, on which these sections camp in summer.*

Let us take, for example, the great Mutair tribe ('Ilwa and Wasil) of North-East Arabia. Its *dírah* is roughly enclosed by the following boundaries:

On the north—By the Iraq Neutral Zone (Tawál al Dhafir) and the Kuwait frontier as far east as the Shaqq.
On the east—By the Shaqq depression and a line running south of same to Jariya al Sifla, Taraibi and al Khafaisat.
On the south—A rough line from the town of 'Anaiza, Zilfi, Majma'a to al Khafaisat including the town of Artawiyah.
On the west—A rough line from the Tawál al Dhafir (Iraq Neutral Zone) through Thamani (south end of Bátin) to Buraida and 'Anaiza.

Its chief group of wells which need be mentioned are:

(*a*) Hafar al Bátin, the property of ibn Ashwan (Braih group of the Wasil Mutair).
(*b*) Sáfá, the property of ibn Lami (Jiblan).
(*c*) Jariya Ilya, the property of Al Shuqair (Dushan).
(*d*) Jariya Sifla, the property of Al Fugum (Al Sahabba).
(*e*) Hábá, the property of Al Májid (Dushan).
(*f*) Qara'a, the property of Al Shuqair (Dushan).
(*g*) Wabra, the property of the Dushan.
(*h*) Qaiyah, the property of Al Faisal (Dushan).
(*i*) Dijani, the property of Al Bara'asa (Muaha).

[622] 361 The Dushan being the ruling clan, with its Shaikh Al Duwish, controls also the tribal capital, or head village of Artawiyah.

619 This latter is an 'Ikhwan centre, and the creation of the present Ruler of Sa'udi Arabia, who for political reasons placed in each tribal

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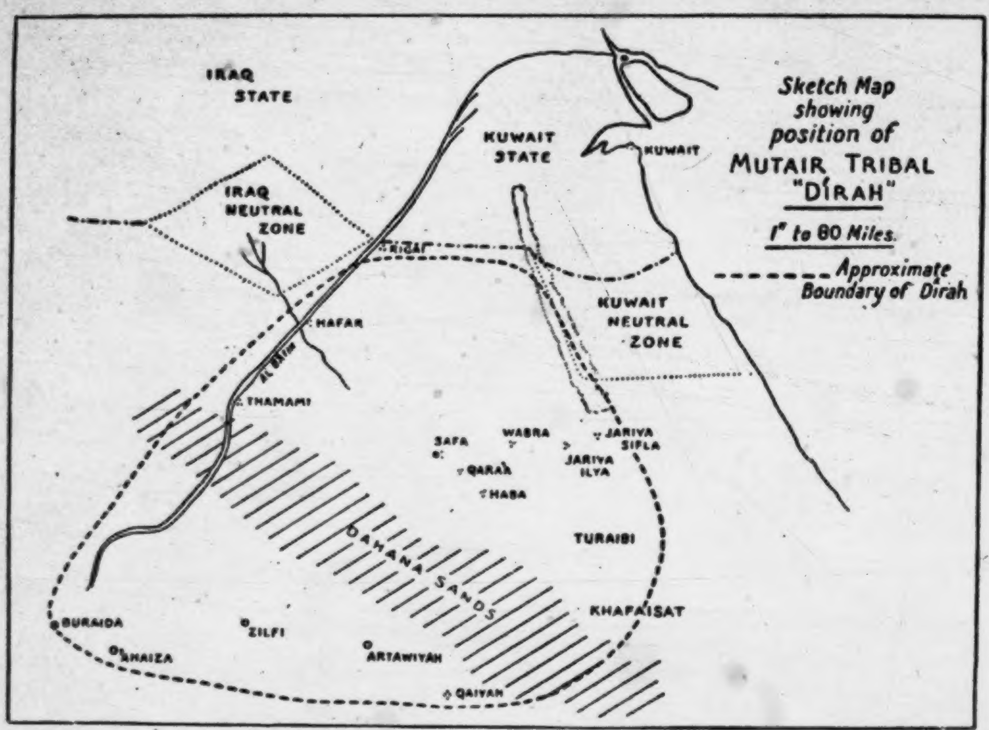
* A reference to the tribal map at the end of this book will be found convenient.

P46a



Sketch Map showing position of MUTAIR TRIBAL "DĪRAH"

1" to 80 Miles.
Approximate Boundary of Dīrah
IRAQ STATE
IRAQ NEUTRAL ZONE
KUWAIT STATE
KUWAIT
KUWAIT NEUTRAL ZONE
RIQAI
HAFAR
AL BATIN
THAMAMI
SAFA
WABRA
JARIYA SIFLA
JARIYA ILYA
QARA'A
HABA
TURAIBI
DAHANA SANDS
KHAFAISAT
BURAIDA
ANAIZA
ZILFI
ARTAWIYAH
QAIYAH

361
619
312

1: Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

619 361 *dirah* a small township as a sign that the whole tribe had embraced Wahhabi-ism, and abandoned its old ignorant and roaming existence.

133 812 283 The terrain included in the Mutair tribal *dirah* consists of part of the sandy *Dahana* region in the south, the rocky and broken *Summán* and *Wiriya* regions in the centre, and the steppe-like tablelands of the *Mujdair—Qara'a-* and *Mu[illegible]annat* regions in the north.

The whole *dirah* is a choice and good one, and *'arfaj*, *nassi* and *hamdh*, the mainstay of camels and most perfect of all grazing for these animals, are to be found in plenty when the rainfall is good.

This Mutair *dirah* is approximately 120 miles broad by 180 miles long, and may be taken as a typical example of an average tribe's homeland. There are, of course, other tribes who own larger and more extensive areas, but then scarcity of water and poorer grazing has compelled them from earliest times to seize and hold these bigger blocks of land. For in actual fact a tribe does not want a larger tract than is sufficient for its needs. So if a tribe's country is rich in water and all forms of grazing, all it requires is an area as big as that of the Mutair.

361 619 The tribes surrounding the Mutair, who own *dirahs* similar to theirs, are as follows:

The 'Awazim and 'Ajman on the east and south-east.

The Sbei and Sahul on the south.

The Harb, Shammar and Dhafir on the west, and Kuwait territory on the north, which in olden times, and before boundaries of western conception were introduced, all belonged to the Mutair, except for the narrow coastal strip which was included in the 'Awazim *dirah.* *

619 221 A tribe does not, of course, remain always isolated in its own *dirah.* If rains are good and grazing is plentiful, it naturally stops at home, but if rains fail it must migrate to places where grazing exists, and so overflows into the territories of its neighbours. It cannot, of course,

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* It should be realised that there are two other great groups of the Mutair tribe, stretching from the Qasim in the centre of Arabia to near Madina in the Hijaz. They are known as the Bani 'Abdillah Mutair, and Maymun, and in numbers and strength are perhaps superior to their cousins the 'Ilwa and Braih described above. The whole tribe, of course, is one, and though the Bani 'Abdilla have their own powerful Shaikhs, they will all follow the standard of Al Duwish the hereditary Shaikh who resides at Artawiyah.†

† For the names of the Mutair, 'Awazim and Shammar Shaikhs see Appendix II. A map of the Mutair Tribal *dirah* will be found at the end of the book.

619 wander into the lands of a hostile tribe, so it has to keep up alliances
221 with tribes who are on good terms and will allow it to graze over their *dirahs* when forced to do so. Hence it follows that groups or confederations of tribes are formed, friendly to each other and hostile to other similar groups. These groups, with their corresponding alliances, are often of century-old standing and serve a most useful purpose. They have, moreover, stood the test of war, drought and trouble. Examples of such groups are given below, and all Arabia may be said to be parcelled up into similar protective alliances.

(*a*) Harb—Mutair (Ilwa)—'Ajman tribes.
(*b*) Bani 'Abdilla (Mutair)—'Utaiba.
(*c*) Dhafir—Shammar and 'Awazim.
(*d*) 'Ajman—Murra—Najran tribes (a blood federation).*
(*e*) The various 'Anizah groups of the north, such as Dahamsha, Fida'an Amarat, Ruwala, Sba'a and Zana Muslim.

619 When the Central Government is strong, like the present Sa'udi regime, then tribes are made to keep the peace and behave themselves,

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701 * The 'Ajman claim to be able to turn out over 10,000 fighting men is obviously exaggerated. Their full fighting strength is probably about 8,000. They once claimed to be able to muster 2,000 mounted men, but that is not so to-day.

726 The 'Ajman have several *nakhwas* or war cries, of which the three commonest are—"Garás al hadid wa ana ibn al 'Ajám", "Sáfi al maut wa ana latháleh" and "Sufar sáfi al maut wa ana latháleh"—meaning "Cutter of iron, and I am the son of the 'Ajman", "Death cleared all and I still survive" and "Death is whistling and I am still surviving".

The 'Ajman tribe when about to join battle have a custom of tying up their side locks (*gurun*) over their heads in a tall knot, which they bind round with a *red* cloth. They call the head-effect thus caused "Al Ganaza".

619 [173] The 'Ajman, whom some authorities would connect, and I think rightly, with the Qahtan, state that they are descended from the Shurafa of Najran, and claim with the Murra to have one ancestor, Yám. They certainly look upon the Murra as their blood brothers and each will help the other always. Should either the Murra or 'Ajman desire the help of the other against a common enemy, it is customary to send a messenger to the other tribe on a camel with *a red scarf or scarlet rope* bound round its neck. The messenger cries aloud to those he wants to rouse the words '*Aiyál Marzuk!*, the sacred call of the descendants of Yám, and all know what the signal means—even if 'Ajman and Murra were themselves fighting against each other, a not uncommon occurrence, they would at once fraternise and combine against the common foe.—(Authority Shaikh Fuhaid al Fahad al Hithlain 30.6.38). Their tribal strength and undoubted war prowess makes their alliance valuable and their enmity a serious danger; but in politics they are a shifting and inconsistent factor, being as they themselves have been known openly to profess, "the friends of those who treat them best".

175 During the Ottoman occupation of Hasa and Qatif, the 'Ajman were constantly recalcitrant, in spite of subsidies doled out to their shaikhs, and they inflicted several serious defeats on the army of occupation.

Trips to Market

Chap. III

619 but when the strong hand is weakened or withdrawn, then merry hell is let loose, and every tribe is at its neighbour's throat. Such a period is what every tribe and every individual Badawin long to see. It means raiding and fun for everyone and wealth for him who is bold and strong. Not much killing or loss of life follows from this state of anarchy, but camels change hands frequently, and there is loot for all and exchange of worldly possessions. Since women are always safe under such conditions (see Chapter VII) the Badawin considers this state of affairs as nearly ideal as possible, and is for ever talking about the good times when anarchy prevailed. This is his idea of heaven on earth, this is what he perpetually longs for. Is it not his birthright that "every man's hand shall be against him, and his hand be against every man"?

443 If tribes and confederations are at peace with each other, the
438 individuals and families move about at will in each other's territories,
369 as they go and come to and from the various towns that supply their wants. This movement to market towns is known as *musábilah* and exists all over Arabia. Each tribe has its special or favourite towns which it goes up to for its necessities, and it looks forward with joy to such visits. For instance, from time immemorial the Mutair, Harb, Shammar, 'Awazim and Northern 'Ajman have done their *musábilah* to Kuwait, while the Dhafir have visited Zubair, Nasriyah and Samawa on the Euphrates.

The system enables the town authorities to exercise a beneficial control over the Badawin who market with them, as any misbehaviour at once results in the tribe's being forbidden to enter the town—a
[643] very great hardship to the desert shopper. Despotic rulers like Bin Sa'ud naturally do not like the *musábilah* system at all, especially when it affects their border tribes, for these would like to spend their moneys outside the state, and are always liable to be got at by the powers that be, in neighbouring countries. One of the chief reasons for Bin Sa'ud's ten-year blockade of Kuwait was his determination to try and prevent his subjects doing *musábilah* with that town. The Ruler of the latter place naturally tried to encourage such *musábilah*, for if it were forcibly stopped, his people must have recourse to smuggling to get their goods out to the tribes.

to, and the type may be called, for lack of a better description, Badawin 369
in the transition stage to a more settled existence. 361

These 'Arabdar, certainly in Kuwait, usually have large flocks of 361
sheep, and only a few camels to give them milk and move their tents 233
as they follow the grazing. Many of them are of good Sharif stock
such as 'Ajman, Mutair, 'Utaiba and Harb 'Arabdar; and their [582]
members go and come from the towns to their original tribes, and
regularly intermarry with their desert cousins.

The good 'Arabdawi is not necessarily looked down upon by the 565
pure Badawin, especially if he is of good stock, but the latter undoubtedly 369
think him rather a soft sort of semi-townsman, who has
grown rich in the service of a town ruler, and prefers the fleshpots
of *hadhar* life to the real hardships of the desert. They, the 'Arabdawi,
are in short a sort of half-Badawin, to be made use of by the pure-bred
article, when the latter comes up to town to purchase his needs.
The Arabdawi is also a useful go-between in business transactions 369
involving sheep and camels, and at all times is rather proud to act as 574
host and put up his Badawin brother who asks for a night's lodging 556
in the city.

Akaluna al Badu, is a common cry heard among the 'Arabdawis
of Kuwait, yet they get prestige and honour among their
neighbours, whenever they put up these desert cousins, especially [721]
their shaikhs. These half-Badawin 'Arabdar are generally peaceful,
for war does not pay them. As their wealth lies in their sheep rather
than in their camels, there is no inducement for them to raid, and
lift other people's camels, the temptation *par excellence* of the Badawin
raider, who is himself so vulnerable. Nevertheless, the 'Arabdawi is
an excellent fighting man if it comes to supporting his shaikh or
defending the town he depends on.

There is yet another desert dweller who must not be confused with 233
either the pure Badawin nomad, or his 'Arabdar cousin. This is the 463
tribal desert shepherd, whose job in life is to care for the sheep either 619
of the town dwellers or of the more well-to-do tribal shaikhs. As
sheep cannot keep pace with camel migrations, and the areas in which
they can graze are much more circumscribed or narrowly defined
than those wandered over by the camel tribes, a class of shepherds
has evolved, who move in areas of their own, but who are allied to

233 or form part of the nomad camel tribes, or have stock of their own
463 and roam the outer desert in various formed tribal bodies. These
619 shepherd tribes are known under the general term of *Shawáwi* (singular: *Sháwi*) by town dwellers, or *Hukra* in the desert.

233 For example, in North-East Arabia we have the following:

619 (*a*) The great *Shawáwi* or *Hukra* shepherd tribes of the Muntafiq confederation on the Euphrates, who for seven months in the year move south into the great desert and only return with the advent of the hot weather. These in origin were the shepherds who looked after the flocks and herds of the Al Sa'adun hereditary Shaikhs of the Muntafiq in bygone days, but who to-day for the most part own their own stock. (See Chapter XLV.)

(*b*) The *Hirshán* or *Shawáwi* tribes of the Mutair, a more or less serf-community owing allegiance to that great tribe of nomads.

(*c*) The *'Awazim Ahl al Ghanam*, or people of the sheep, who care for the flocks of the camel sections of that tribe and are in closest touch with them. These 'Awazim shepherd tribes by no means confine their attention to caring for their own, or their camel brethren's sheep. They are such good shepherds and so well trusted that many of them come up to Kuwait to hire themselves out to those townsfolk who own sheep, and even take those sheep many miles south and graze them with their own in the Suda region and 100 miles south of Kuwait town, where water is plentiful when summer sets in. Being honest in the extreme, they hold it a matter of tribal pride to account faithfully for every animal so entrusted to them.

The true Badawin nomads (*Bádia*) breed only camels, and for nine months in the year dwell in the interior of the far desert places, far away from civilisation and towns, where the best grazing after the winter rains is to be found. Their object is to find the best grazing grounds, irrespective of water; this means the ground which has been rained upon. With the first signs of autumn, therefore, they anxiously look out for signs of rainstorms in the distant skies, indicated by lightning flashes at night, low down on the horizon, and they make for those areas, as if life depended on it. The bustard, the gazelle and other wild animals obey the same instinct.

619 These Badawin proper are entirely exclusive, and look upon them-
565 selves as the very salt of the earth, marrying only with exclusive

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tribes like their own and despising the rest of the world. They are the *'Arab al 'ariba* and with their co-equals the *'Arab al Musta'driba.*[*] 619 565

These 'Arab or pure desert Badawin divide themselves into:

(*a*) Superior or Sharif tribes.

(*b*) Inferior or non-Sharif tribes; everyone knowing and accepting the origin of his neighbour without question.

Of these the former are *'Asilin;* i.e. pure in origin and blood, and claim descent from the Patriarchs Qahtan and Ishmael. The latter are not *Asil,* i.e. are not of pure descent.

The following are the best known of the Sharif Arab tribes of Arabia proper:

'Anizah, Shammar, Harb, Mutair, 'Ajman, Dhafir, Bani Khâlid Bani Hâjir, Al Murra, Qahtan, 'Utaiba, Duwasir, Manasir, Bani Yas, Sbei, Qawasim, Hawaitat and Bani Tanim (not found as a whole tribe to-day).

The 'Anizah especially consider themselves to be the aristocrats of the desert, though the others do not always admit their superiority.

The following well-known present-day Arab Rulers claim descent as follows: [643]

His Majesty King 'Abdul 'Aziz al Sa'ud—'Anizah (Masalikh section).
His Highness Ibn Subah of Kuwait—'Anizah (Amarat section).
His Highness Ibn Khalifah of Bahrain—'Anizah (Amarat section).
His Excellency Ibn Thani of Qatar—Bani Tamim.

Also the noble family of the Al Sa'adun, former Rulers of the Muntafiq (present head His Excellency 'Abdullah Beg al Falah Pasha) claim direct descent from the Quraish tribe, as well as being descendants of the Prophet Muhammad.[†]

The following are some of the Inferior or Non-Sharif tribes of Arabia proper:

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[*] Arab historians have it that YARAB, the son of QAHTAN, who lived some centuries before Abraham, was the father of the ancient Arab peoples, and gave his name to Arabia. Hence the descendants of Ishmael, the son of Abraham and Hagar, are known as "*Arab al Musta'driba*" (those who became Arabs) in contradistinction to the Arab who calls himself *'Arab al 'ariba* (Arab of the Arabs), to distinguish himself from the later comers. 174

[†] The Sa'adun indeed claim that they are the purest of all descendants of the Prophet, in that they have never throughout their history given their daughters outside their clan, nor married with non-Sa'adun women.

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Inferior Tribes

619 (1) *In Hasa and Kuwait* (East Arabia).

565 The 'Awazim tribe, probably of Hutaim origin, and originally a serf-community of the 'Ajman.

The Rashaida Tribe—certainly of Hutaim origin; originally serfs of the Mutair, and retainers of the Shaikhs of Kuwait from earliest times.

(2) *In North-West Arabia.*

The Hutaim—A large and very powerful group of tribes, who generally acknowledge the overlordship of Shaikhs Ibn Barak and Ibn Naumas. (The Shararat tribe, for instance, forms part of the great Hutaim group.)

(3) *All over North and North Central Arabia.*

The Sulubba—The lowest, most despised of desert men, and said to be descendants of the Christian Crusaders. Great guides and hunters. (See Chapter XLI.)

(4) *Central and North Arabia.*

The Aqail or Agail*—residents of Qasim and Baghdad. From time immemorial camel-dealers of the desert.

The great house of Al Bassam are Aqailis.

[326] (5) Not to be confused with the above, are the Al Sana,† a community of ironmongers, farriers and arms-repairers, sections of whom each Sharif tribe protects and possesses as part of itself. *Sanna* is the plural of *Sana*, e.g. Sanna al Mutair, Sanna al Rashid, etc.

[582] No Sharif Arab can take a daughter from (or give a daughter to) (1) (2) (3) (4) (5) above. His own tribe would not tolerate it, and his relations would kill the offender. The excuse would be that he [628] was spoiling the tribe's blood. Everyone will remember the shooting of the capable 'Abdullah Beg al Sana, Governor of Baghdad in 1932, by His Excellency 'Abdullah Beg al Falah Pasha al Sa'adun, because of the former's foolish attempt to marry the Europeanised daughter of His Excellency 'Abdul Muhsin al Sa'adun, Prime Minister of Iraq. The true Arab of the desert, from Bin Sa'ud downward, not only condoned the murder, but highly approved it.

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361 * The Aqail or Agail are, of course, not a Badawin tribe in any sense of the word, for they live in the towns. They more correctly should be termed a *hadhar* community.

† Members of this class have often risen to the highest positions of trust under various Arab Rulers as well as under the Turks.

Ma'adan

Family Relationships

Chap. VI

582 It would, of course, be practically impossible for an Englishman,
591 even were he a convert to Islam, to marry a girl of a good Sharif
Arab tribe. If such a thing were permitted, he would never be allowed
to take the girl away from the tribe, and he himself would have to
adopt a nomad existence, and settle down with the girl's parents.

● 619 In the above notes I have not referred to the tribes of Iraq. Their main Badawin tribes, namely, 'Anizah, Shammar and Dhafir are all Sharif tribes, but their settled tribes, known as Ashaiyir (singular: Ashira) are half marsh tribes (Ma'adan) or have their origin in some pure desert tribe of Arabia, such as Zubaid, Rabiah, etc. Nevertheless, because they have become settled and cultivate the soil, the desert man to-day tolerates no inter-marriage with even the best of them.

592 A few technical terms denoting various family relationships may here be discussed, for they throw light on the Badawin social system.

AHL (or ÁL)

[619] (*a*) Many tribes or sub-tribes have the prefix Ál put before them, when they are referred to, example Ál Murra, Ál Ruwala. This should not be mistaken for the article *al*.

Ál is like the term "Bani", e.g. Bani Khalid, Ál Khalid.

(*b*) Ahl is the common term used to represent a man's people or kin. You ask a Badawin *Wain ahlak?* (Where are your folk?), he will answer, *Naẓlin fi fulan fulan makan* (They are camped in such and such a place). In short, the word is commonly understood to mean a man's wife, sisters, children, father, mother and any relation who may be camped with him.

592 A man says *Ya 'Aiyál* when addressing his sons or his family
601 as a whole. He will also say *Kaif hál al 'Aiyál?* when enquiring after
551 the health of another person's children and family generally.

The term *ahl al bait* denotes also the wife of the tent-dweller, and like *raiyat al bait*, the mistress of the house. It is not commonly used.

The mistress of the tent is *Um al 'aiyál* (mother of the children)
to her husband or others, or she may be addressed as "Um Sa'ud",
"Um Hussa", "Um Badr", etc. She is rarely called by her own personal
[576] name. A guest should certainly refer to her as mother of so and so
if he were on sufficiently good terms to ask after his host's wife at all.
A wife calls her husband "Rai al Bait" as well as by his proper name.

Chap. VI

Leadership of Shaikh

SHAIKHS

A vital element in the stability of Badawin society is the tribal leadership exercised by the shaikh. 622

The position of a shaikh of a ruling house or tribe is hereditary, to the extent that he must be a member of a definite family or house. It is, however, by no means essential that the shaikh's eldest son should succeed his father. When a shaikh dies, the question arises: who is the best and most suitable man of that particular house to lead the tribe? It is usual to recognise as chief that member who possesses marked experience or outstanding physical and mental qualities.

Hadh, or good fortune as a leader, most often secures the Shaikh- 622
ship. If he has led the tribe on one or more raids, and has shown 643
that he possesses qualities of "luck" as well as "leadership", the Shaikhship is his of right: It is most important to realise this point, especially in principalities like Qatar, Bahrain and Kuwait which are under British protection It would be wrong and useless, were Government to try during the lifetime of a Ruler, to get him to nominate his son as the next heir. It simply is not done, and an attempt to impose our principles of primogeniture would cause offence and lead to misunderstandings.

Bin Sa'ud in 1930 nominated his heir apparent, and each year since has tried to get his tribal leaders and brethren to swear fealty to his nominee. Some do so with their tongue in their cheek, others, notably Muhammad al Sa'ud, the King's brother, steadfastly refuse to obey. All know it to be a grave error on the part of the King. The King himself knows he has been mistaken, but the move was doubtless made to impress the European Ministers and Consuls residing at Jiddah. It pleases the Chancelleries of Europe. In private the King has said over and over again to the members of his family, "After my death, let the best man win". And this is what will no doubt happen in the end.

A shaikh's fighting force or tribe as a whole is known as *Gaum*, 619
e.g. Gaum al Duwish, Gaum Bin Sa'ud, Gaum Al Sha'alan (in literary Arabic the word is *Qaum*).

A shaikh will say *Ya Jama'a* or *Ya Rab'a* when addressing his followers.

A Stern Father

him to make his escape to safety, if necessary calling in all his own 628
family for the purpose. Or if the *qasir* says he will pay blood money 721
in settlement, then the protector must protect him until the negotiations are put through.

If a *qasir's* tribe declares war on his protector's tribe, and later the *qasir's* camels are captured by raiders belonging to the protector's tribe, then the latter is absolved from returning the camels and vice versa, unless both protector and his *qasir* make public declaration before their respective shaikhs that they are tent-neighbours (*qusara*) and each will make good any damage suffered by the other party. If, then, the tribe of either party accidentally or purposely captures camels or mares from either of the men, they must return the loot when asked to do so.

The protector must make this public declaration to his own shaikh in person, and if the *qasir* cannot get through himself he must send neutral messengers to his own shaikh and people and do likewise.

Should the protector have in his employ a strange Badawin to herd his camels or sheep, and raiders of the herdsman's tribe suddenly appear and carry off the herd, then because the man in charge is their own fellow-tribesman the raiders must restore three she-camels to the herdsman, one for riding on and two for milking.

Certain desert tribes, notably the Dhafir, are particularly proud 554
of the name they have won for protecting their tent-neighbours. 619
They have become famous in this respect, as the following stories 622
will show. (The chief actors in both cases were well known to me, 628
though Hamud al Suwait has now been dead some years.) 577

The uncle of Hamud al Suwait, the Shaikh of all the Dhafir tribe, once threatened in public *majlis*, to impale himself on his sword which he had drawn for the purpose, unless *his own son* were brought before him and slain in his presence, because the son had killed his tent-neighbour in the heat of a foolish quarrel. The various members of the family tried hard to shield the youth, but realising that the old shaikh was in deadly earnest, Hamud al Suwait (he became shaikh after his uncle's death two years later) himself seized the boy and with his own hand cut him down before the eyes of his father. Thus was tribal honour satisfied. This incident happened in 1912, and was told

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554 me by Shaikh Hamud himself, and later vouched for by the Shaikh
619 of Kuwait on 9th September, 1932.

622 Shaikh Jada'an al Suwait, who succeeded to the Shaikhship of the
628 Dhafir after the death of Hamud, was camped near Athaiba and
577 Ruhail on the Kuwait–Iraq border in 1931. Hearing that one of his own tribesmen had fired at and wounded a Mutairi tribesman who was his *qasir* at the time, even though the Mutair tribe and the Dhafir tribe were open enemies, Shaikh Jada'an had the offending tribesman brought before him, and with his own hand slashed him over the head with his sword.

The deed flashed through the Badawin world like lightning at the time, and Jada'an's name, as the upholder of Badawin honour,
[682] became almost as famous as that of his forbear. Unfortunately the Iraq authorities, with that folly which has frequently characterised them in dealing with the high-spirited tribesmen of the desert, imprisoned Shaikh Jada'an for several weeks, before they saw that they were making a martyr of a desert hero. This act cost them his allegiance. Shortly after, Shaikh Jada'an went over to Bin Sa'ud, taking half the tribe with him.

Shaikh Jada'an told me the story himself, saying that he only acted as he did in order to keep the vital Badawin law clean and untarnished.

So greatly have the Dhafir tribe preserved and guarded their good name in the above respect, that it is said of Mana, another famous Shaikh of the Dhafir, that the immediate cause of his death was the news (which was brought to him as he was riding home from a raid), that a certain well-known guest of the tribe had, in his absence, been attacked and slain. Certain it is that on being told what had happened, his heart seemed to stop beating and he fell forward on to his camel's neck and rolled to the ground a dead man. His daughter, whom I met in 1935, told me that the old man had literally died of a broken heart, and her words were vouched for by her husband, Shaikh Hautush al Suwait, cousin of Jada'an.

621 I myself have only once been appealed to by a person who was
671 my *qasir*. I am glad to say that the results were eminently satisfactory.
577 It happened on this wise. I was in Kuwait, and it was in the hot month of July 1932, when everyone was sleeping on the roof at night. I was sleeping outside the old Agency dining-room, over the cook's quarters.

CHAPTER XXVII

Desert Guides and Trackers

622 On 27th November, 1935, I visited and had a long talk with Shaikh
619 Mutluq al Musailim, the paramount chief of the Rashaida, in his camp. Among other things he admitted that his tribe was related to the great Hutaim group lying east of Madina. This is the powerful group whose paramount shaikhs are Ibn Barák and Ibn Naumas, and which as a whole is an "inferior" tribe.

485 He maintained that his people, the Rashaida, possessed without exception the finest guides throughout Arabia. He had men, he said, who could guide a stranger without any preparation from Kuwait to

(*a*) Damascus
(*b*) Amman
(*c*) Wejh
(*d*) Madina
(*e*) Mecca
(*f*) Ebha
(*g*) Najran
(*h*) Wadi Dawasir
(*i*) Riyadh and its environs
(*j*) Hasa and Qatar

485 The best guide in all Arabia was, in his opinion, Ibn Hadhabba of
428 his tribe, now employed by Bin Sa'ud on his permanent staff. Ibn
151 Hadhabba was one of a family of that name, all of whom, even the women, seemed to be endowed with the same skill. The gift was born in these men, he said, not acquired in any way, and was akin to the sort of fifth sense an animal possessed. It mattered not if the sun shone or not by day, or if the sky was overcast at night, the Rashaidi could find his way anywhere. He never forgot a desert feature once seen, however small and insignificant.

On the other hand, Shaikh Mutluq admitted freely that his own tribe were not trackers. The palm in this science went easily to the Al Murra tribe of South Hasa and Jabrin. Tracking, or *ma'arifat al jarra* as it was called, was entirely different from the science of guiding or *ma'arifat al dalála*. The latter implied perfect knowledge of ground with a perfect eye for country, stars, etc., the former was more un-

Branding of Camels

Chap. XXXII

A curious custom exists among certain tribes, revealing their firm belief in *'itiqad*, or sympathetic magic. 232

If a man has a white and a black camel, and one goes lame, say the white one, in the leg, he brands the black camel on the same leg that is lame in the white camel, and the white camel's lameness is believed to disappear. (Authority, Shaikh of Kuwait, 25th November, 1933.)

MILCH CAMELS

Male camels, as already mentioned, are kept away from females in winter, the breeding season. In summer the sexes are allowed to graze together. 233

Milch camels are not allowed to feed their young when grazing. The milk is wanted for the tent, and only after tent requirements are taken is the mother allowed to suckle the baby camel. The young camel is allowed to feed in the evening, and before going out in early morning.

To prevent a baby camel's illicit drinking, the mother's udders are tied to a piece of stick called a *sarár*. (*Saru al náqa*, means "tie the she-camel's teats up".)

The female has four teats and the stick is tied to two at a time. (See sketch, page 100.)

On 9th May, 1935, when drinking some camel's milk among the 'Ajman, I saw the tying-up process. To enable us to milk the camel the strings were loosed, and when the 'Ajman herdsman tied them up again he placed a piece of camel's wool between string and teats before fastening them to the *sarár*. In one case, having no wool handy, he used an old camel dropping (*jalla*). The piece of wool is to prevent damage or hurt to the nipples.

TRIBAL "WASMS"

619 ●
233
422

Every tribe has its *wasm* or tribal brand marks, corresponding somewhat to our own family crests. The *wasm* is never placed on banners or war flags, and is primarily meant to show the Badawin world to whom such and such camels or wells belong.

Camel Brands

619
233
422

Horses and mares are never branded, though sheep usually have a small slit or private brand placed on the ear to indicate the owner. Camels on the other hand are all branded with some tribal *wasm* or other, wherever they are, or to whomsoever they belong.

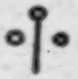
Private property also, such as a camel load, which has had to be temporarily abandoned in the desert owing to the death of the camel carrying it, can be protected by marking on the ground near it the tribal *wasm* of the owner. As a rule, no one finding such property will touch it.

The tribal *wasms* which exist, and could be collected by anyone interested in the study, are legion, for the 'Awazim tribe of Hasa, as far as I can ascertain, is alone among all the tribes of Arabia in possessing one *wasm* mark only for the whole tribe. All other tribes have dozens and dozens of different brands in accordance with the number of sections and subsections into which they are divided, or the number of their shaikhs who think they ought to have their own special distinguishing mark for their camels.

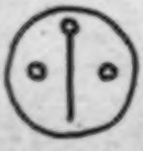
Like the tattoo marks of the Iraq Marsh women, Badawin's camel marks are of extraordinary interest and it would be well worth while for some student to collect and classify them. I have myself collected a fair number of tribal *wasms* from various sections of the more important tribes I have come across, but space forbids to reproduce them here.

I therefore confine myself to giving a few of the more important *wasms* only, including those of the paramount shaikhs of certain tribes, just to show what they look like and on what part of the camel they are branded.

(1) His Majesty King 'Abdul 'Aziz al Sa'ud (Bin Sa'ud):
Placed on the right thigh.



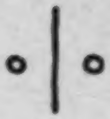
After the 'Ikhwan rebellion of 1929-30 was put down, those camels confiscated by Bin Sa'ud from the rebellious tribes were marked with a special new brand to indicate that they were the King's property, but had been taken from rebels. This *wasm* was on right thigh.



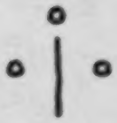
Tribal *Wasms*

619 Ap. XXXII
233
422

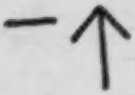
(2) Muhammad al Sa'ud (the King's brother):
Placed on right thigh.



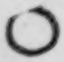
(3) 'Abdullah* bin Jilurwi (Amir of Hasa):
Placed on right thigh.



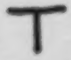
(4) His Excellency The Shaikh of Kuwait (Bin Subah):
Placed on either thigh.



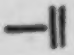
(5) Al Sa'adun (Shaikhs of the Muntafiq):
Placed on left cheek.
(The circle is known as *halqa*.)



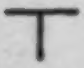
(6) 'Utaiba Tribe
(*a*) Ibn Humaid (Shaikh of Barqa group):
On off fore shoulder.



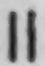
(*b*) Ibn Rubaiyan (Shaikh of Ruqa group):
On left side of neck.
(Rest of family same mark on right side of neck).



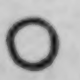
(*c*) Ibn Chamil (Shaikh of Muqáta group):
On left cheek.



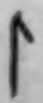
(*d*) Ibn Hijna (Shaikh of Aufa group):
On right thigh.



(*e*) Ibn Ja'ama (Shaikh of Rusan group):
Halqa on right cheek.

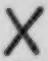
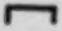


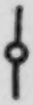
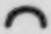
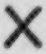
(7) Dhafir Tribe (Ibn Suwait only):
On right thigh.



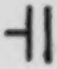
* To-day Sa'ud his son.

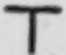
Mutair *Wasms*

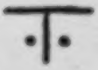
619 (8) 'Awazim Tribe
233 (*a*) Ibn Jama (Al Amir): On left thigh

422 Also (Hadalin): On left neck


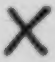
(*b*) Ibn Drai: On right thigh

Also
(Suwabir): On left cheek

or *killal* on left thigh


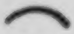
(9) Mutair Tribe

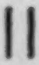
(*a*) Al Dushan (all members): On left thigh


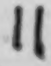
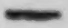
(*b*) Al Fuqum (Sahaba—Thawiaun):
On left neck

Also on left cheek

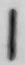
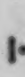
(*c*) Ibn Lami (Qa'aimat—Jiblan):
On right neck


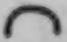
(*d*) Ibn Shiblan (Al Yahya—Jiblan):
On right thigh


(*e*) Ibn Ghanaiman (Mala'aba—Thawiaun):
Over right eye


(*f*) Ibn Rashidan (Burzan—Jiblan):
On right thigh


(*g*) Al Ma'argab (Araqiba—Jiblan):
On left neck

Also On left cheek


(*h*) Al Sur (Bara'isa—Muwaha):
On left thigh

Also
On left cheek


(*i*) Ibn Jariban
Abu Sifra (Rukhman—Muwaha):
On right cheek

or *killal*

Rashaida *Wasms*

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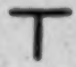
(*j*) Ibn Shuwaiyat (Khawatirah—Muwaha):
On left thigh



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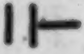
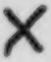
(*k*) Abu Ras (Al Jubara—Muwaha):
On right thigh



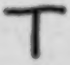
(*l*) Ibn Mita'ib (Sa'anim—Muwaha):
On left neck

Also on left cheek

(*m*) Ibn Ashwan (Abaiyat—Wasil):
On right thigh

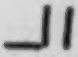


(*n*) Ibn Shuwairibat (Birzan—Wasil):
On left neck

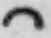


(*o*) Ibn Jarbah (Diyahin—Wasil):
They cut a piece out of the left cheek and off the left ear.

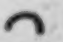
(*p*) Ibn Muhailib (Wisama—Wasil):
On left thigh



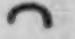
(*q*) Ibn Musaiyis (Sa'aran—Awlad Ali):
On right cheek



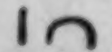
Also
On right thigh



(*r*) Ibn Jirnas (Al Maimum—Bani 'Abdillah):
On left cheek



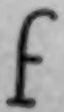
(*s*) Ibn Thamna
Ibn Darwish
(Al Sa'aba—Bani 'Abdillah):
On right cheek



(9A) RASHAIDA TRIBE

(*a*) Ibn Musailim:
A long plain line round neck under chin from side to side

(*b*) Ibn Awaiyid ('Awana):
On left thigh



'Ajman *Wasms*

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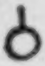
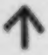
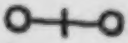
(*c*) Al Shahir (Shahara):
On right thigh



(*d*) Ibn Nimaan (Muhaizimat):
On right thigh

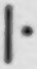


(*e*) Ibn Sa'ami: On right thigh



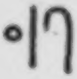
(10) The following 'Ajman *wasms* were given me by Mubarak Ibn Haif al Hajraf, Shaikh of the Sulaiman, on April 10, 1934:

Al Hithlain: On left cheek

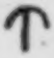


Al Hadi: On right cheek

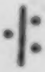
Al Hajraf: On left neck



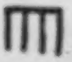
Al Sulaiman: On left neck, low



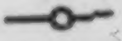
Ibn 'Asidan (Shaikh Sulaiman):
On left neck



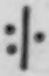
Al Mahfudh: On left thigh



Al Suffran : On right neck

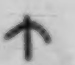


Al Hajjan: On right thigh

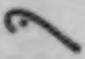


Al Saleh: On right neck

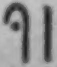
Al Rima: On left neck high up



Al Hitlan: Right round gullet on under side



Al Thâin: On left neck



1: Dickson 6-5 (1929-47) 1951 MI1 Kuwait
Bedouins=MJ4

Camel Sticks

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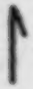
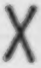
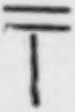
(11) BANI KHALID TRIBE

(a) Ibn Agâl:
On right side of neck 

(b) Ibn Ajran:
On left thigh (like Awazim) 

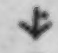
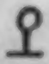
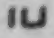
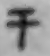
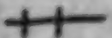
(12) BANI HAJIR TRIBE (Ibn Mubarak only):
On left side of neck 

CAMEL STICKS (*Mishd'ab*)

These very often bear the *wasm* of the owner's tribe burnt on the crook end of the stick. I have three such myself, given me by members of the Dushan clan of the Mutair, which I keep as mementoes.

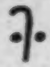
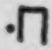
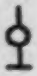
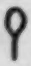
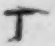
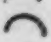
"WASMS" OR TRIBAL MARKS CARVED ON THE ROCKS ON NORTH-WEST FACE OF JABAL WARA (KUWAIT)

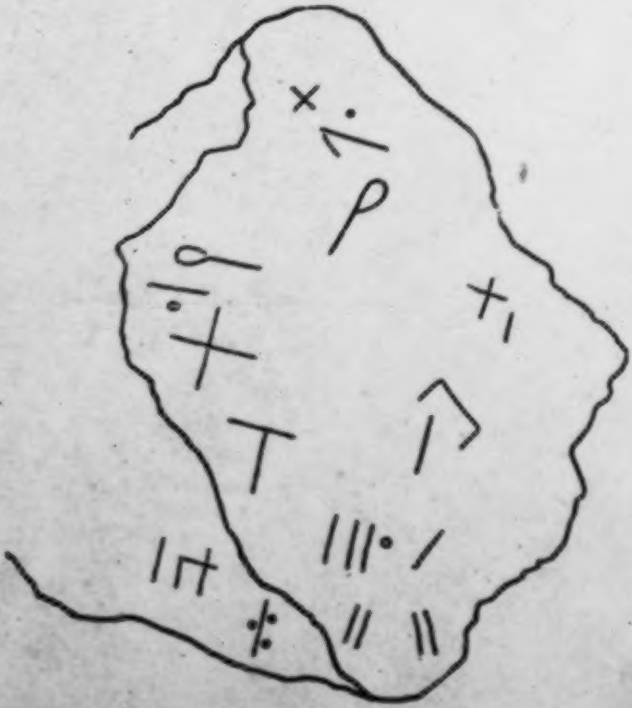
Names of tribes or sections of a tribe claiming some of those *wasms* are given below. 619

	'Awazim
	Subah (Kuwait)
	Sufran ('Ajman)
	Al Hurwaila ('Ajman)
	Hithlain ('Ajman)
	Salim al Hamud (one of Al Subah Shaikhs)
	Qahtan, also 'Utaiba
	'Utaiba
	'Ajman

Rock Markings

• 619

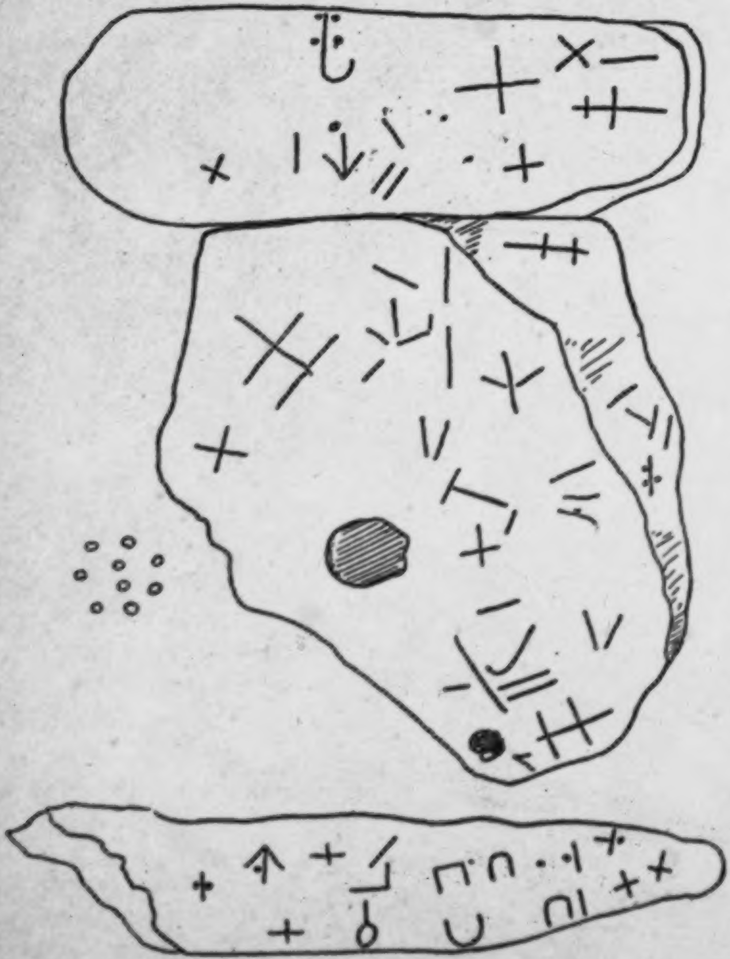
	'Ajman (known as Al *Zézé*)
	Sa'aran (Mutair)
	Al Saleh ('Ajman)
	Al Dha'in ('Ajman)
	Ibn 'Asidan—Sulaiman-'Ajman
	Ibn Rashidan (Mutair)
	As Sur (Mutair)
	Ibn Shuwairibat-Braih (Mutair)
	Ibn Jáma ('Awazim)
	Ibn Drai' ('Awazim)



Wasms on Rock

Chap. XXXII

619

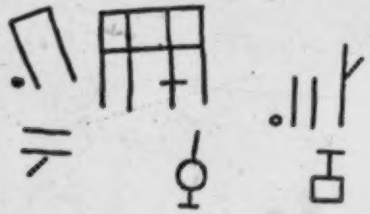


"WASMS" ON THE NORTH-WEST SIDE OF WĀRA UNDER LARGE OVERHANGING ROCK

On an adjoining flat rock are cut out nine small holes for the game of Umm al Judairah

Wasms in Wells

● 619 Below are some odd *wasms* found on north side of Wára.



WELLS

619 Almost all the great permanent wells of Arabia belong to some
312 tribe or other, and have been in their possession since earliest times.
423 Hence, if they are examined carefully, the *wasm* of the tribe to which they belong will usually be found, cut in the rocky sides some way down on the inside, or engraved on one of the large stones built round the well mouth.

It is important to know this, as the ownership of disputed wells and their surrounding grazing grounds can nearly always be determined by such marks if it is known where to look for them.

This right to own wells is not confined only to tribes, but is also the prerogative of individual Badawin, and has in the past been the cause of many a fierce fight. For instance, supposing a man camping alone in summer selects a suitable site for his family's tents, near where he thinks he will find water, and does dig a well, and does find water, then that well becomes his *mulk*, or personal property, and no other person may draw water from it, or use it for the future except with the owner's express permission. In the Kuwait hinterland, where there is sub-surface water nearly everywhere, such wells are frequent, and many are the disputes that arise from strangers attempting to use them.

NATURAL WELLS

312 The Natural Wells (*dáhal*, plu. *duhál*) of the Summán region occupied by the Mutair 'Ilwa (150–200 miles south-west of Kuwait).

There are some one hundred *duhál* scattered along the northern

"Recognition" of Camels

Chap. XXXIII

THE CUSTOM OF 'ARAFA
OR
"RECOGNITION" OF ANIMALS BY THE OWNER

421 I. *The case of camels' captured in a raid.*

628 Should two tribes *asta'araf* to one another (have made the special
● 619 '*arafa* agreement between them), then one party may take from the
425 other, camels once belonging to the former and now recovered from
an enemy in raid, etc., by the latter.

Thus if a number of camels have been captured from the 'Ajman by the 'Awazim, and on some later occasion are recovered by the Mutair, the 'Ajman would have the right to take back their camels on application to the Mutair, without compensation, *provided the custom of* 'Arafa *existed between the 'Ajman and the Mutair.*

421 II. *The case of camels bought from one person by another and later*
619 *recognised by a former owner as having been stolen from him.*

671 The case is settled in this wise. If the purchaser and the original
425 owner are of the same tribe, or belong to two tribes with a "special
agreement" by which their relations are those of *Bani 'Am*, then the purchaser and the original owner, together with the animal in dispute, have to approach the seller and from him recover the purchase money. They give this to the man who has bought the camel, and the orignal owner takes back his property. For example, a man of Shammar recognises a stolen camel of his with a man of the Dhafir, and the latter states he purchased it from the Mutair. Should the Dhafir and Shammar have a *Bani 'Am* arrangement between them, the men will both go and see the Mutairi. If the Mutairi had himself raided or stolen the camel from the Shammari, and the Mutair and the Shammar were at peace, he will return the purchase price to the Dhafiri, and the Shammari may then take the camel he claims. If the Mutairi has himself bought the camel from another, say an 'Ajmi, he will still pay back the price to the Dhafiri and will then go and claim his money from the 'Ajmi, and so on till they get back to the original thief. In other words, all intervening sales and purchases are step by step undone.

Principles of Camel Law

Chap. XXXIII

This method of friendly recovery of a man's camel is known as 421
the *Sauq wa Qaud* system, a sort of family arrangement for the 619
recovery of animals by mutual consent and without quarrelling 671
over the matter. This system has the advantage of keeping Govern- 425
ment officials out of the business, which from the Badawin point of view is always desirable. It is commonly practised in areas where Government writ does not run, and where one tribe is paramount under a strong shaikh who can enforce his will (example, the southern desert area of Iraq in Turkish times).

The system is open to variation according to circumstances, 671
also to special arrangements between tribes, etc. So-called desert 693
law is rarely a hard-and-fast thing. Many are the arbitrators who vary it slightly, or try to arrange a compromise in difficult or protracted cases. In most cases, however, precedent has a great deal to do with settling difficult problems, and so we have the *Ahl al khibrah* or experts, versed in legal precedent and able to state how difficult cases were formerly settled. These wiseacres have much to do with the interpretation of desert law. Nevertheless the two main 619
principles of *'arafa* remain fixed: 425

(*a*) A camel taken in war or retaken in war by a friend of the [437]
original owner is surrendered without compensation, if the custom of *'arafa* exists. There is no selling.

(*b*) No camel bought for money can possibly be taken back by the original owner without compensation, even if the original owner be of the same tribe as the purchaser. There is only one exception, namely, if the original owner can prove that the buyer when he purchased the animal *was aware that it had been stolen* from a man of a friendly tribe. Thus if the 'Awazim bought Diyahin raided camels from Ibn Shuqair the day after his raid on the Diyahin near Kuwait in 1928, the latter could recover their camels from the 'Awazim without compensation. In no other case can anyone retake a purchased animal and leave the purchaser a loser. All sales must be undone, back to the original theft.

Border Cases

Chap. XXXIII

THE PRACTICAL APPLICATION OF THE CUSTOM OF 'ARAFA ON THE BORDERLAND BETWEEN TWO STATES

425 648 619 ● The application of the *'arafa* law becomes somewhat less easy when two tribes which are perhaps hostile to each other, or belong to different states adjoining one another, are involved, or where strong Governments are functioning, as to-day in the case in Kuwait, Sa'udi Arabia and Iraq, and where border officials are interested in seeing that shaikhs and individual members of tribes in their areas do not raid, steal or take the law into their own hands, especially across the border.

In such cases, while the custom of *'arafa* is quite well understood, it is essential that a controlling authority enforce the rules of the game, otherwise nothing is done. The Shaikh of Kuwait put it in a nutshell, when he told me that the law of *'arafa* was a most excellent law for settling Badawin disputes, and it dated back to very ancient times, but unless Rulers or Governments were strong enough to enforce it within or across their borders it became quite useless, for then as always the strongest won the day. A Badawin, for instance, in the case mentioned below, vould never hand over the camel he had purchased unless he was made to do so by his Government acting through its officials on the spot.

425 [694] 695 696 "A", a subject of some state, finds a camel which has been stolen from him in the past, grazing in the desert with "B's" camels (a subject of another state). "A's" and "B's" tribes are not on friendly terms. "A" does not waste his time in going and demanding it from "B", who quite naturally will refuse to give it up until made to do so. He goes instead to the nearest *Hâkim* or Government representative in the particular area "B" is in, armed with a letter from his own frontier officer. (To-day in North-East Arabia it is Hamud al Baga'awi for Sa'udi Arabia, 'Abdullah bin Jabir for Kuwait, and the Iraqi Officer in Charge Southern Desert Police for Iraq), and will say that "B" has in his possession a certain camel which has been stolen from him, "A". The officer in charge of the area in question will send for "B" and in his presence will ask "A" to prove his claim. Here is where the Shari'a law comes in as practised in the desert. "A" can

Restitution of Stolen Camels

Chap. XXXIII

(4) If any case connected with stolen, hidden or wandering camels
425 arises between two tribes, and the two sides are unable to agree
619 on terms of settlement, then the matter will normally be referred to the Ruler of the country or local Governor, as the case may be. When the matter is finally settled, *khidmah* (or "service fee") will be recovered from the party judged to be at fault. This *khidmah* fee, which may run into a number of Rials, is paid over to the Ruler's *fiddwis* or retainers, who have had the labour of collecting evidence and finding witnesses.

BADAWIN CUSTOM OF WASÁQAH (OR WASÁGA) BETWEEN BANI 'ÁM

Among Badawin who are in *Bani 'Ám* relationship with one another, if camels are stolen from one party by another the same number of camels only as those stolen in the first place must be returned, never more. And war may never arise between them from such exchange of property. Restitution is normally arranged through the mediation of relatives or the heads of clans.

The arrangement of restitution is known as *wasáqah* (*waságnahum*—"we arranged restitution").

It would be quite a different matter if members of a strange tribe or people, who were not *Bani 'Ám*, stole the camels. Then the robbed person (or persons) can rightfully take as many camels as he can lay hands on from those who stole from him, and if no redress is obtained, the case may result in war between the tribes.

[655] Shaikh 'Ali al Khalifah al Subah of Kuwait told me on 8th October, 1938, that among *Bani 'Ám* if a person for the sake of gain told tales against his tribe, or reported that a member of his tribe had stolen camels from another tribe, the penalty was that "he should be killed by lance thrust"; this was a very ancient Badawin law.

ZAKÁT TAX

651 The tax known as *Zakát* has religious sanction, and payment is one of the five duties incumbent on every true Muslim. The word means "purification" and is applied to the legal alms that an individual has to give to the religious tax-gatherers of the state each year;

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entering Harb country in Sa'udi Arabia would pay *khdwah* to the 651
Shaikh of the Harb. The tax would consist of a few sheep, possibly 486
some *dehen* (clarified butter) also, and usually is a fee agreed upon. With the rise of Bin Sa'ud, the taking of *khdwah* has been officially banned, but it continues nevertheless *sub rosa*. The Iraq Government are said to be also trying to abolish the tax and follow in Bin Sa'ud's footsteps. Whether they will succeed or not is as yet uncertain (1936).

A caravan passing through a great tribe's territory would also before the rise of Bin Sa'ud have paid *khdwah*. On one occasion the 'Ajman and Bani Hajir tribes blockaded Kuwait because Qasim merchants refused to pay them this *khdwah*. This was in Mubarak's time, and he retaliated by forbidding 'Ajman *musábilah*, that is, he prevented them from coming up and buying supplies in Kuwait town, and arranged with Zubair and Jubail to do the same. The payment of *khdwah* entitles the payer to protection.

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DHABÍHAH AND MANÍHAH ("SHEEP AND SERVICE")

(only paid by inferior tribes to superior tribes)

A curious custom has its origin in the days of Shabib al Sa'adun, the ancestor of the present family of that name and shaikhs of the Muntafiq. When Shabib first entered Iraq and settled in 'Ajwad country (Gharaf), his son happened to get killed by some shepherd tribes. Being anxious to strengthen his position he refused to take a life for a life, or to accept blood money, but made a condition that (1) he should never be required to rise if any 'Ajwad shaikh entered his presence; (2) that every shaikh should kiss his cheek or shoulder and their sons his knee or his feet, according to seniority; (3) that when he went among the 'Ajwad tribes they should always provide free his requirements of sheep's milk, wool, or young male lambs, for food.

The 'Ajwad tribes of the Gharaf gladly agreed, and the term *Dhabíhah wa Maníhah* was applied to the conditions imposed by Shabib al Sa'adun, which interpreted means *sheep and service*.

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To-day *dhabíhah wa maníhah* is well understood in North-East 651
Arabia and has become a recognised custom among shepherd tribes. B
For example, a Muntafiq shepherd tribe enters Kuwait in search of 651

k: Dickson G-5 (1929-47) 1951 MI 1 Kuwait MJ1
Bedouins MJ4
Saudi Arabia MJ1

'Anizah Taboo

Chap. XXXVI

k 136 SA 136

It is found over the whole of North-Eastern Arabia, and prefers hard gravelly ground to loose sand. It lives in a hole, anything up to 4 feet in depth, which it excavates in spiral fashion. It is a common sight to see this animal basking in the summer sun close to its hole, and silently diving into its recess on the approach of danger. It disappears entirely during the winter months and reappears during the late spring and summer months, so it would seem to hibernate. It grows to a length of approximately 3 feet, and is very fierce.

Its greatest enemy is the wurral, or snake-headed monitor. The dhub has an ordinary-shaped tongue, and is armed with a row of vicious-looking sharp teeth, but its principal weapon of defence is its tail.

It has long, sharp claws and a white stomach, and hisses loudly when angry. When it first appears in spring, after hibernation, it is brilliant yellow-ochre in colour, and as summer arrives it develops a grey-green tint with pale yellow bands across its back. Rings of the same pale yellow go round its tail between rows of spikes.

Its name is not to be confused with *dáb*, the Badawin name for snake, or with *dhabi*, a gazelle.

The dhub lays between fifty and sixty eggs at a time in the sand, and covers them up. When the young are about to hatch, the mother is said to come back again and eat them all up except three, which she places on her back—one on her head, one on the middle of her back and one on her tail. This curious story is vouched for by the Badawin, but I have so far failed to find a dhub lizard with young, and cannot verify the statement.

The dhub will eat a certain amount of grass, but its natural food is obviously grasshoppers and other insects. It certainly devours voraciously any locusts that it comes across. All Badawin consider it fit for food.

B 262 619 734

Throughout Arabia there is a saying that the dhub is held in special sanctity by the 'Anizah tribe. Certain it is that no member of that tribe will kill, much less eat, this lizard.

Hence when wanting to annoy or anger an 'Anizah tribesman, rival Badawin will say that the dhub is his ancestor (*Al dhub jidd al 'Anuq*). This jibe refers to the story that an 'Anizah ancestor was

The Roller Beetle

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turned into a dhub by the Prophet. The true reason for the sanctity 619
of the dhub is obscure. 784

AL KHASWI

Al Khaswi is a small lizard delicately built; when full grown does K
not exceed 7 inches in length. It is commonly met everywhere in 136
the desert of North-East Arabia, and is very fast. It may be seen SA
rushing about at lightning speed from one *'arfaj* bush to another, 136
switching its long thin tail from side to side. It has a fine skin, spotted on the back, and is greyish white in colour.

Another variety of this lizard has lines along its back, and is pale salmon pink in colour under the tail. Among the Shammar Badawin the same lizard is known under the name of *Al Sulaimaniyah.* [B 104]

ROLLER BEETLE

The desert is full of roller beetles, especially where Badawin camps exist. This beetle is locally known as *Abu Jalla* (Father of camel manure) or Abu Ja'al.*

It usually appears in spring, and is to be seen everywhere, rolling fresh bits of manure (camel, horse, donkey or even goat) into a perfect ball, and carting it off backwards at an amazing and feverish pace. When the beetle comes to a nice soft spot, it starts digging a sloping hole in mad fashion, sufficiently large to take its manure ball. When the hole is ready it rolls the ball down the slope of the hole, where it comes to rest 8 to 10 inches from the entrance. The digging is done with the beetle's strong fore-feet, and to get earth out it turns round and shovels out earth with head and snout. It is extremely fussy, and works as if life depended on getting the hole dug in a minimum of time. When rolling the ball along, the beetle's hind quarters and legs are cocked up against the ball and guide the latter in the proper direction, the beetle's strong head and claws which are on the ground do the pushing. The roller beetle always moves backwards at an amazing pace if ground is smooth.

It usually has several small fly-parasites on its back, which appear to have their abode in the join between head and body.

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* Roller beetle appeared in 1937 on February 19th and just after good rain. Clearly they come out of the ground where they hibernate for six months.

CHAPTER XLI

The Sulubba

The word *Sulubba* is a generic term. The singular of the name is 565
Sulubbi, and the plural *Sulaib*. 619

Much has been written about this low-class tribe, or more properly community.

They are found all over the northern half of the Arabian Desert roughly from a line drawn east and west through Madina and Riyadh in the south, to another line drawn from Aleppo to Mosul.

In the south they are more despised and looked down on than in the north, and their worldly possessions are less.

Practically every tribe within the area described has a community [463] of Sulubba living with it, as they are found useful as menders of pots and pans, hunters and trackers.

Chief among the Sulubba's characteristics is their uncanny knowledge of the secret water-holes of the country they live in. They are [721] valued for this knowledge by the tribe which protects them, as it is a great asset in war, and most useful on long raids. Some Sulaib, for this reason, are nearly always taken with a raiding party.

Similarly a Sulubbi hunter is nearly always to be found in the [224] entourage of a shaikh, as he usually knows better than others where gazelle and ostrich are to be found.

The Sulubba are said to be Muslims, but few pray properly, and it [795] would probably be true to say that they possess no religion, except when it is diplomatic to appear to have one as in Najd and Kuwait.

The Sulubba men are in general a miserable fawning lot; they affect endearing and diminutive Arab terms of address, and are cringing in their manner.

Both men and women are good-looking above the average, especially the women, among whom there are often very pretty girls indeed. Their usually half-starved appearance is repellent, and gives colour to the Arab story that they eat offal and "animals they find dead".

Origin of the Sulubba

565 In cast of countenance they would appear to be definitely non-
● 619 Arab, and have none of the pronounced Semitic features of the latter.

[142] In areas like Kuwait and Zubair, where they always maintain a
[361] large permanent camp outside the city walls, they are sometimes taken by Europeans for ordinary Badawin. This is a bad mistake and leads at times to awkward situations.

582 No Arab can marry a Sulubba girl. He would be killed by his
595 people if he did, and she also. Nevertheless, I have heard it said that the Amir Fawaz of the Ruwala has no compunction in taking a pretty Sulubba maiden into the desert and keeping her as his mistress. For this he is roundly cursed by all good Badawin.

622 Most Sulubba settlements have their headmen, but where they are
565 in strength among the major tribes of Arabia they have their shaikhs,
619 some of whom own large flocks and herds of camels and are up to a point highly respected.

For instance:

Shaikh Hamad ibn Shennut is the Shaikh of the Mutair Sulubba.
Shaikh Mutallij al Safi is the Shaikh of the Shammar Sulubba.
Shaikh Muhammad ibn Jilad is the Shaikh of the Amarat Sulubba.
Shaikh Ma'aithif is the Shaikh of the Ruwala Sulubba.

291 The Sulubba [illegible] never veil and rarely wear a *milfa* over the lower part [illegible] Hence in Najd they are at once recognisable.

585 They are [illegible] dancing, and on any feast day or at a marriage cerem[illegible] the first thing they do is to organise a dance. This takes the form of men and women dancing together (a highly disgraceful and unseemly thing among Arabs), at which the men every now and then kiss their partners on the mouth and before the audience.

619 The Sulubba has among his ceremonies, dances, etc., the strange custom of hoisting a cross made from two pieces of wood tied together in the form of a Christian emblem. It may be called his tribal mark or standard.

565 Well-read Arabs, like Shaikh 'Abdullah Salim al Subah, cousin of
619 the Shaikh of Kuwait, and others, say quite definitely that the Sulubba
174 are descendants of the large number of Crusader camp followers, who were taken captive during the Crusade and Saracen wars; that vast numbers of these camp followers were taken in several great battles

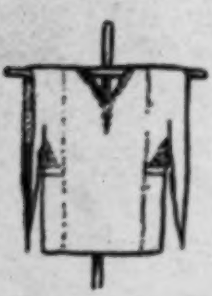
1: Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4
Middle East MI

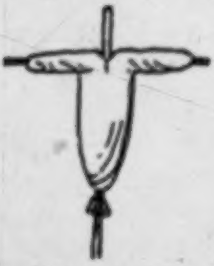
Crusader Descent?

Chap. XLI

in which the Crusaders were worsted, and were carried off into slavery B 565
by the desert Arab, and that the present-day Sulubba are their descendants. 619
Shaikh 'Abdullah will quote to prove his point, 174

(*a*) The fact that the "cross" is the symbol of the Sulubba.
(*b*) That the plural of their name "Sulaib" is clearly the same as the Arab name for the Christian cross which is known as *Salīb*, the word *sulaib* being merely a diminutive form of *Salīb*.





There is perhaps something to say for the theory, but it would be dangerous to form conclusions pending the collection of more data about these interesting people. In particular would it be interesting to collect extensive anthropometric measurements.

The Sulubba women are accused of having (i) the power of casting B 565
the Evil Eye (*'ain*), (ii) special knowledge in preparing poisons and 754
love potions for those who want them (*saqwa*), and (iii) above all of being versed in the devilish lore of witchcraft (*sahar*).

(i) The first accusation is probably due to the fact that many young Badawin men have lost their heads over pretty Sulubba girls and have had to flee their tribes. (ii) and (iii) are probably fairly true accusations, for they certainly claim to have the power of making [B
one person love another, as well as of divination. On the other hand, 186]
they are a useful target for the public, if something evil happens to a prominent person. "It must be a Sulubba woman who has cast a spell on so-and-so", they say.

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The Sulubba must not be confused with the Kauliyah or Gipsies. 563
These latter are to be found all over Iraq and its borders, and are, I think, without doubt one and the same as the Romany Gipsies of Europe and England. They dress like Badawin and live in small

Muntafiq

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CHAPTER XLV

The Muntafiq Shepherd Tribes

This book would not be complete without a short reference to the great southerly annual migration of the shepherd tribes of the Muntafiq Confederation situate between Samawa and the Hamar Lake. 619 [221] 233

These shepherd tribes, which are known under the generic term of Shawiyah or Shawāwi in Iraq, and that of Hukra in Kuwait and Najd, consist of the sheep-rearing sections of the three great groups of the Muntafiq, namely the Albu Salah, the 'Ajwad and the Bani Malik, as well as the Bani Hachaim tribe which have their habitat south-east of Samawa, adjoining the Muntafiq.

The names of most of these Euphrates shepherd tribes are given below, and each has a definite shaikh or leader, though some of them come under the protection of one or other of the more powerful riverain tribes of the lower Euphrates. 619 [222] 101

(1) Bani Mālik Group:
Al Wada'ai. Al Mājid.
Al Taugiyah. Al Diwān.
Al Mumafida.
(all known under name Al Juma'an)

(2) Albu Sālah Group:
Al Shamla. Al 'Araithāh.
Al Safāfi'a Al 'Abada.

(3) 'Ajwad Group:
Al Jusrān. Al Sharaifāt.
*Al Budur. Al Ghazzi.

(4) Bani Hachaim Group:
Al Zaiyad. Al Ghazalat.
Bani Salamah.

(5) Shammar (elements claiming descent from main Shammar of Najd):
†Ahl 'Azman. Al Rufai'at.
Al Zauba.

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* Budur tribal sections who visit Kuwait are the Al Hamad and the Al Fawwaz (Shaikh Mana'). These are at enmity with the rest of the Budur (paramount Shaikh Shiwaish al Salman). Shammar shepherd tribes who in summer reside at Zubair or at Hartha (20 miles north of Basra) and normally visit Kuwait are Al Rufai'a and Al Zauba.

† Al 'Azman are of Shammar extraction. They reside near Suq al Shuyukh.

& Dickson G-5 (1929-47) 1956 MI 3 Kuwait
Bedouin MI4
Muntafiq

619 Add to the above the Zubairiyah, a Zubair sheep tribe, and the
101 Zauba and Rufai'at, who are of Shammar origin, both of whom in
283 good years join up with the Muntafiq shepherds and move southwards with them, and you have a fairly complete list of the Euphrates Shawiyah lying east of Samawa.

492 These tribes, though they move about on donkeys, which are more
184 suitable beasts of burden for men owning slowly moving flocks of
283 sheep, are in no way to be confused with the low-class Sulubba fraternity, which are found all over Middle and North Arabia. The latter are the outcasts of the Peninsula, while the shepherd tribes are for the most part of good Arab stock, and some can give and take women from the best tribes of Iraq.

795 The shepherd tribes are all Shi'ah by persuasion and so are not
459 much liked by the pure-blooded Badawin of the high desert. Nevertheless, they are tolerated and even welcomed by the latter each year, since they bring with them cheap mutton, excellent *dihn* (clarified butter), much wool for tents and red and white sheepskins, always in demand for camel saddle-coverings.

221 With each annual rainy season the shepherd tribes move south into the gravelly desert some 200 miles or more from the Euphrates. They divide into two waves when they reach the Bátin valley, one wave moving down through Kuwait state into the Kuwait Neutral Zone and beyond,* and the other going down as far south as the Tawál al Dhafir and Tawál al Mutair, or scattering over the Al Hajara region, which speaking roughly lies along both sides of the Iraq-Sa'udi Arabia frontier line.

Speaking generally, but this is not an invariable rule, the Zauba-Beni Salama, Ghazzi, Budur, Ghazalat and Zaiyad tribes keep to the west of the Bátin while the Sharaifat, Juarin, Beni Malik, Albu Salah and 'Azzam pass through Kuwait and south along the coast of the Persian Gulf.

721 The best of the shepherd tribes from a fighting point of view are
73 perhaps the Budur, the Juarin and the Ghazzi, whose Shaikhs Shirshab al Sahan, Nasir al Gubaih (son of the more famous Husain al Gubaih of Great War days) and Marzihad al Habaiyib I count among some of my oldest friends of the southern desert. I had many a political

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* In bad years the southern limit is Jahrah at the head of the Bay of Kuwait.

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MI4
Montafiq

736 necks to passers-by. Their moral code, however, is high, and quite different in this respect from some of their Iraq riverain neighbours, the settled Ma'adan or marsh tribes.

HISTORY OF THE MUNTAFIQ*

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[628] The tribal league, which may be said roughly to occupy the Euphrates from Chabaish to Darraji and the Shatt al Gharraf as far north as Kut al Hai, is known as the Muntafiq. The link between the units of which it is composed is of the loosest kind, being no more than a common recognition of the paramount authority of the Sa'adun. This family, which claims descent from the Prophet and is therefore related to the Sharif of Mecca, emigrated from the Hijaz to Mesopotamia in the early part of the sixteenth century. According to local tradition, the southern borders of the 'Iraq were held towards the close of the 'Abbasid period by two large tribal groups, the Bani Malik (in the dialect pronunciation Bani Malich) in the Shamiyah, under Ibn Khusaibah and the 'Ajwad further north on the Gharraf, under the Al Washal. The name of the first ancestor of the Sa'athun who approached their territories is generally given as Shabib. It is said that his son, Mani, took to wife a daughter of the ruling house of the Bani Malik and was presently involved in a feud between that tribe and the 'Ajwad. The scale turned in favour of the latter. The Bani Malik were defeated with considerable loss in a battle in which Mani was himself killed, and forced to make their escape into Najd, taking with them Mani's son, Shabib, who was the grandson of their own shaikh. After three years of exile, they were reinforced by some sections of the 'Utaiba, one of the most powerful tribes of Central Arabia, and felt themselves strong enough to take revenge upon their rivals. Legend relates that Shabib ibn Mani came up to spy upon the camping grounds of the 'Ajwad, whom he found at the wells of Safwan, a well-known watering-place on the borders of what is now Kuwait territory. On his way back he took note of the stages of his journey and returned to Najd with a careful report of every halting-place, Ward, 'Aslb, Fallahah, Qirb al Ma (water; waterless, sown land, near

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* The word is correctly written with a qaf, Muntafiq [not Muntafik], from 'Ittifaq, agreement. Pronounced Mintifich.

174 water), and so forth, until he had completed the tale of the road. 619 Armed with the information he had gained, he led the Bani Malik to Safwan, where they overthrew and almost exterminated the 'Ajwad, sparing only a handful of men and forty women, or according to another version of the story forty women with child. The remnant, whatever may have been its composition, took refuge in the Hawizah marshes, but returned after a short period to 'Iraq, where they were joined by the Budur, who claim descent from the Ruwalah 'Anizah, the Shuraifat, a tribe of Southern Arabian origin (Qahtan), and the Juwarin, long settled in Mesopotamia. Shabib, by virtue of his relationship with the Al Khusaubah and his military powers, had assumed the leadership of the Bani Malik, and to him the 'Ajwad addressed themselves with proposals of peace. He demanded for the killing of his father no payment of blood money, but that he should be accorded the honours of overlord, that they should kiss his hand when they approached him, and that he should not be required to rise in response to their salutation. To this stipulation, which was regarded as an instance of high generosity, they agreed, and the Bani Malik and 'Ajwad, united under one chief, made so formidable a combination that they attracted a third ally, the Bani Sa'id, a tribe of the Jazirah. These three formed and still form the Muntafiq league.

619 101 221 241 184 The three divisions as we know them are not tribes, but tribal groups. The Bani Sa'id, who are by far the smallest, appear to be the most cohesive. Their district lies in little-known country in the desert between the Tigris and the Gharraf. Though they own some cultivation of the tail of the great canals they would seem to approach the Badawin more closely in their mode of life than is the case with the other two members of the league, and their constituents have the character of sections of a homogeneous tribe rather than that of independent units gathered into a confederacy.

619 101 233 The 'Ajwad are the least compact. Their country is on the Gharraf, and the Euphrates above and below Nasiriyah; they are therefore much more accessible. They are riverain Arabs of the Shawiyah type (Shawiwi), half-settled cultivators and half-nomadic owners of [342 241] flocks. They spend the late winter, spring and early summer in the desert with their sheep, leaving some of their number in the reed villages by the rivers to till the fields.

Bedouins MJ4
Muntafiq

villages by the rivers to till the fields. They have no camels but use 619
donkeys as their transport animals; the presence of large herds of 101
donkeys is as distinctive of Shawiyah encampments in the desert as 233
is that of grazing camels indication of the proximity of Badawin tents. [492]
By the Badawin they are regarded with not over-tolerant contempt,
and though some of the Shawiyah, notably the Budur, are bold fighting
men, no true nomad would intermarry with them. They have been
dubbed felicitously in English Donkey Badawin

The 'Ajwad seem to have lost almost entirely the sense of con- 619
federacy. A member of one of their component tribes, if asked to 622
define himself, would invariably give the name of his tribal unit, though when questioned more closely he would admit that his tribe formed part of the 'Ajwad as opposed to the Bani Sa'id or the Bani Malik. In former times, when the Muntafiq coalition was much more completely under the control of the Sa'adun than it is now, the latter appointed the family of Manna, Sunnis of Hijazi origin like themselves, as inferior headmen over the 'Ajwad, for which reason the group is sometimes known as 'Ajwad al Manna. The Manna, who are said to be of Arab stock, still occupy a titular position as chiefs. If a capable member of the family happened to be available he would be the natural leader in battle, and in an assembly of 'Ajwad shaikhs, Zamil al Manna, the present head of the house, would be given the highest place, but they have no executive power or tribal jurisdiction. The Al Wathal, once paramount, are still in existence, but they have fallen into unimportance.

The Bani Malik, though less homogeneous than the Bani Sa'id, are 619
more closely knit than the 'Ajwad. They are mainly cultivators (Fillih, 101
Harrathah, Hadhr) and Ma'dan, men of the marsh who live by fishing, [241]
by the weaving of reed mats and by the breeding of buffaloes. Just as [376]
Zamil al Manna' is nominally leader of the 'Ajwad, so Badr al
Rumaiyidh is chief of the Bani Malik, but whereas the Al Manna' are [831]
not 'Iraqi tribesmen, the Al Rumaiyidh are the paramount clan of a [235]
strong tribe of the Bani Malik, the Albu Salih, to which their real [622]
authority is restricted. Outside the limits of the Muntafiq league there are large bodies of the Bani Malik on the lower Tigris and in the Hawizah of common origin with the Bani Malik of the Euphrates. It is probable that at one time all were part of a single entity. Such

Bedouins M34
Muntafiq

Iraq MH1

B 619 101 dismemberment, accompanied by regrouping, is the process which governs all Arab tribal evolution. Within the Bani Malik are two ancient and powerful federations which have from time immemorial been at strife, the Bani Khaiqan and the Mujarrah. There is some doubt as to whether either is of Bani Malik stock, which may account for the secular feud which exists between them.* The Bani Khaiqan are at present gathered under the hold of the Al Mughaiighash, a clan of one of their largest sub-tribes, but the Mujarrah are split into a number of inferior groups and have no common head.

B 619 622 101 I 565 The history of the Muntafiq league is inseparably linked with that of the Sa'adun. The very name of Muntafiq, as used in 'Iraq, refers only to the ruling family and to its slaves and dependants who are reckoned to be an integral part of it. No tribesman in 'Iraq would call himself Muntafiq though he might use the word if he were in Mecca or Damascus where his own small tribe would be unknown, while the fame of the Muntafiq would be familiar to every Arabic-speaking community. The position of the Sa'adun, a matter of considerable importance in Southern Mesopotamian politics, has been determined partly by their origins and partly by Turkish official ignorance or intentional misunderstanding of their relation to the tribes. It must be borne in mind that the Sa'adun belong to the social order of the desert and have not succumbed to the local influences which have affected the tribal population of 'Iraq, who are, like themselves, immigrants from Arabia, but usually immigrants of an earlier period, and as settlers on the soil have been brought into more intimate contact with Mesopotamian traditions. I 565 The Sa'adun have preserved the characteristics of Badawin Arabia. They are Sunnis and B [745] 622 Ahl al Baiyir, people of the camel; their *dirahs* are in the Hamad west of the Hai or south of the Euphrates, where they have dug or re-opened wells in their accustomed camping grounds. Here they repair after the early rains, and here they assume their natural part as independent chieftains of the desert. The 'Iraq tribes, who have acknowledged them as overlords, differ from them in every particular. They are Shi'ahs, settled or half-settled cultivators and marshmen, whose link with the desert people has long been broken; socially inferior, h Dickson G-6 (1929-47) 1951 MI I Kuwait

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* The Bani Khaiqan are said to be originally 'Ajwad and the Mujarrah to be Bani Sa'id.

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but strong numerically, and stronger still in their hereditary hold upon the land they occupy.

The Muntafiq league under the Sa'adun remained until the time of Mid-hat Pasha, in 1871, almost independent of Turkish rule. From the middle of the sixteenth century onwards, however, they seem to have paid tribute to the Turks. The first mention of this tribute is in 1747, when the Resident at Basra reported that the Muntafiq were in rebellion against the Turks because of the tribute imposed on them. In 1769 they again rebelled under their shaikh 'Abdullah on account of arrears of the tribute which the Turks had attempted to exact. In 1776 the Muntafiq helped the Turks to defend Basra against the Persians under Karim Khan, but were defeated and presumably submitted to the Persians during the three years of the Persian occupation, which ended in 1779. In May 1787 the Sa'adun Shaikh Thuwaini entered Basra with a large force, took possession of the town and the Turkish fleet and imprisoned the Musallim, but was expelled from Basra by the Pasha of Baghdad in October 1787.

Between 1797 and 1802 the Muntafiq formed the chief bulwark of Basra against the Wahhabis. In 1798 they marched with the Turks into Hasa against the Wahhabis, and in 1801 the Shaikh Thuwaini, already mentioned, led an expedition against the Wahhabi capital, but was murdered not far from Kuwait.

Between 1810 and 1817 the Muntafiq seem to have been in open rebellion against the Pasha of Baghdad. In 1813 'Abdullah Pasha of Baghdad marched against the Muntafiq chief, Hamud al Thamir, but was defeated near Basra, captured and put to death. Upon this the Sa'adun greatly extended their power and ruled up to Samawah. Da'ud Pasha of Baghdad attempted about 1817 to break up the tribe by nominating a rival chief in opposition to Hamud, but the intrigue failed, and after the deposition of Da'ud Pasha in 1831 Hamud's son, Majid, regained the old independence and ascendancy of the Sa'adun. In 1850 the Muntafiq districts were torn by feuds in which the Turks feebly interfered, Faris ibn 'Ajil being finally recognised as the principal chief.

From this time onward the Turks began getting a firmer hold over the Muntafiq by constantly changing the shaikhs and setting them one against the other, increasing on the occasion of each change the tribute

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175 payable by the tribe. Thus between 1851 and 1853 the nominal tribute
619 was increased from 200,000 to 310,000 *Shamis*, and the regular system of farming out the country by auction to the shaikhs seems to have begun. In 1863 the Wali of Baghdad, Namiq Pasha, attempted to break the tribal power by taking away altogether the Muntafiq lands south of Qurnah, together with the Hai lands, and turning the Sa'adun chief into a regular Qaimmaqam whose powers were to be much diminished and restricted to Suq al Shuyukh. A Turkish Muhasildji was put in to rule the country with him. The chief, Shaikh Mansur, rebelled against these restrictions and tried to engineer a general Arab rising against the Turks, on the express ground that the Turks were attempting to interfere in the internal administration of the tribes. The Wali was forced to withdraw from his new policy, but it was noted by the Resident at Baghdad that, if the Turks had had the strength and perseverance to carry it out, it would have been approved by the Muntafiq tribes, who had suffered much oppression at the hands of their chiefs.

In 1864 and 1865 the two principal chiefs, Shaikh Fahad and Shaikh Mansur, were still in a state of veiled rebellion against the Turks, owing to the attempts of the latter to break up the tribal system. Shaikh Mansur finally took refuge with the Dhafir, while his brother, Nasir, was in 1866 granted the lease of the Shaikhship, having outbid Shaikh Fahad. Shaikh Nasir was received into special favour by the Turks and he seems to have fallen under the influence of the Great Wali of Baghdad, Mid-hat Pasha, who about 1871 induced him to abandon the position taken up by Shaikh Fahad and Shaikh Mansur, and to welcome Ottomanising influences among the Muntafiq. This was the first downward step, and Nasir Pasha, great as his name is (he founded Nasiriyah), seems really to have been the betrayer of the Muntafiq to the Turks. An attempt at a regular Turkish land settlement was made. The Sa'adun were bribed into accepting the change, by being converted into regular landowners from their position as tribute-receiving chiefs. The tribes lost their status as landowners and became tenants, and the whole of the arable land of Nasiriyah and Suq al Shuyukh was parcelled out, by Tapu registration, then for the first time introduced, between the Sa'adun and the Turkish Government.

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Muntafiq Rebellion

Chap. XLV

In 1872 Shaikh Nasir was employed by the Turks in settling the 175
newly conquered districts of Hasa and Qatif, and as a reward for these 619
services he was appointed Wali of the newly constituted Wilayat of Basra in 1875. He proved too powerful, however, owing to the conjunction of the Waliship with the Chiefship of the Muntafiq, and was exiled to Constantinople about 1877.

In 1881, while Nasir was a prisoner in Constantinople, the whole of the Muntafiq tribes rose in rebellion, partly it seems owing to collisions between them and the Turkish troops stationed at the newly built cantonment of Nasiriyah, and partly because attempts were being made by the Turks to enforce the new land settlement and to make the tribesmen pay landlord's dues to the Turkish Crown and to the Sa'adun. This rebellion was never properly put down, but the Turks seem to have given up collecting the new land taxes and to have given considerable power to Falih Pasha, eldest son of the deported Nasir, who thereupon resumed to some extent the Ottomanising policy of his father.

In the meantime the Muntafiq became divided in allegiance between Sa'adun Pasha, son of Shaikh Mansur (who was thus nephew of Nasir and first cousin of Falih), and Falih himself. Apparently at the time Falih was regarded as the Ottomaniser and Sa'adun as the exponent of the old tribal principles. Sa'adun Pasha, in consequence of his hostility to Turkish influence, was at this time a friend of the Shaikh of Kuwait. He maintained himself against Falih mainly by plunder and robbery. He first came into prominence in 1900 when he raided Ibn Rashid in order to please the Shaikh of Kuwait. Ibn Rashid threatened reprisals on Kuwait, and marched to attack Kuwait territory. He was confronted by the forces of Shaikh Mubarak of Kuwait and of Sa'adun Pasha, with some Turkish troops, and was finally persuaded to withdraw, on the promise that Sa'adun Pasha would be hunted down.

Sa'adun Pasha thought that he had been deserted by Mubarak in the course of these negotiations and he and Mubarak seem never to have been on good terms again. In 1903 he caused a great disturbance among the Muntafiq by practising extortion on the Jazirah tribes, presumably those which owed allegiance to Shaikh Falih. A small Turkish force was sent against him and was massacred by him with

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its Colonel at Shatrah, but in 1904 he was taken back into favour of the Turks.

Between 1904 and 1908 the Muntafiq continued to divide their allegiance between the two cousins, Sa'adun Pasha and Falih. In the spring of 1908 Falih died, leaving no son of any age or force of character to succeed him, so that Sa'adun became clearly predominant in the tribe. In 1908 Sa'adun seized the opportunity of the revolution and came out as a strong supporter of the Committee of Union and Progress. He was therefore favoured by the officials, while Falih's family was thrust into the shade. Sa'adun's championing of the cause of the Committee gradually brought him into conflict with Saiyid Talib of Basra who, after flirting with the party of Union and Progress, had begun to promote the opposing Arab movement. Confident in the support of the Union and Progress officials, Sa'adun Pasha began to exercise great tyranny among the Muntafiq; he put many of the minor shaikhs to death,* and extended more and more his system of blackmail and extortion. Finally in 1910 Názim Pasha, Wali of Baghdad, adopted the policy of governing the whole of the Muntafiq country through Sa'adun Pasha, whom he practically appointed Mutasarrif of Nasiriyah. He supported him unreservedly and would listen to no complaints against him. Great discontent against Sa'adun Pasha, fomented by the party of the sons of Falih Pasha, developed among the tribesmen who, in March 1911, took advantage of his defeat in an expedition against the Dhafir to rise against him. The whole country was in an uproar, and in June 1911 a Turkish Commission was appointed to enquire into the cause of the rising. It appeared that one of the main causes was that Sa'adun Pasha, acting as a Turkish official, had attempted to carry out the Turkish policy of disarmament among his own tribesmen. This had naturally made him intensely unpopular. The Commission, however, was understood to "attribute the Muntafiq troubles to the fact that the arable lands of the tribe are in the hands of a few powerful shaikhs, who oppress their fellow-tribesmen and keep them at variance, and that the proper remedy is a thoroughgoing partition of the lands". This was a rare instance of penetration on the part of a Turkish Committee of Enquiry,

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* Notably five Budur tribal shaikhs near Batha above Nasiriyah Town, under very treacherous circumstances.

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and there is little doubt that they had hit the right nail on the head. 176
At the bottom of all the Muntafiq troubles is an agrarian difficulty, such 619
as has stirred men's minds from the time of Tiberius Gracchus to the time of the Irish Land League.

Sa'adun Pasha with his son, 'Ajaimi, had been seeking to maintain himself in the neighbourhood of Nasiriyah against his rebellious tribesmen. But on the assembling of the Committee of Enquiry, the Turks withdrew all official support from him, and, entirely reversing their policy, sought to enter into direct relations with the tribesmen and to prepare the way for an individualistic regime and for the last step in the smashing of the tribal system. Saiyid Talib, Naqibzadah of Basra, who had not yet appeared in open opposition to the Committee of Union and Progress, nor openly espoused the side of the Falih family against Sa'adun, was sent by the Turks to try and get hold of Sa'adun Pasha. He managed to decoy him on board the gunboat *Marmaris* near Suq al Shuyukh and immediately took him off in confinement to Basra and handed him over to the Wali, leaving 'Ajaimi and Sa'adun's other sons at large. This act of treachery on the part of Saiyid Talib was never forgiven by 'Ajaimi and threw him permanently on to the side of the Committee of Union and Progress and against the side of the Arab Party under Saiyid Talib, in spite of the mean way in which Sa'adun Pasha had been treated by Turkish officialdom.

In July 1911 Sa'adun Pasha was sent in confinement to Baghdad and was thence removed in August 1911 to Aleppo, where he died suddenly on 25th November, 1911, as was officially reported, of "apoplexy and heart failure", but as was generally believed of poison. 'Ajaimi remained at large in the neighbourhood of Nasiriyah as an outlaw.

During the interval between Sa'adun Pasha's capture and death the sympathies of the whole Muntafiq tribe (including even his enemies, the Falih family) seem to have veered round in his favour, presumably because he was no longer in the position of an Ottoman official but was obviously out of favour with the Turks.

After the death of Sa'adun Pasha the Muntafiq country was administered from January to November 1912 by a Military Mutasarrif Farid Bey, who was a staunch adherent of the Committee of Union and

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Progress and was therefore on friendly terms with 'Ajaimi. 'Ajaimi, as already explained, was on the side of the Committee out of hatred of Saiyid Talib, the betrayer of his father, who was now drifting more and more into opposition to the Committee and was intriguing with 'Ajaimi's cousins and rivals, the members of the Falih family, Mizyad Beg, 'Abdullah Beg and others. In October 1912, when a reactionary movement against the Committee was threatened in Constantinople, a telegram was sent by one of 'Ajaimi's relations to say that 'Ajaimi was ready to march on Constantinople to frustrate any attempt at reaction. In the same month 'Ajaimi attacked and robbed his cousin, Mizyad Beg (probably with the connivance of the Mutasarrif, Farid Pasha), of a very large sum, and came into conflict with Mizyad's brother, 'Abdullah Beg.

The Committee of Union and Progress had been temporarily overthrown in November 1912 and Saiyid Talib was paramount at Basra and in favour with the Wali, who was a creature of Kiamil Pasha. 'Ajaimi was declared an outlaw, owing to his attack on Mizyad; the Falih family was received into full official favour, and the Committee partisan, Farid Pasha, was removed from his post at Nasiriyah. 'Ajaimi, irritated by these events, threatened an attack on Basra in November 1912, and there was a panic in the town, which Saiyid Talib had helped to put in a position of defence. 'Ajaimi was, however, dissuaded from pressing his attack and retired.

In January 1913 the Committee resumed power by a *coup d'état* culminating in the murder of Nazim Pasha and the removal from office of Kiamil. The partisans of the Committee were immediately installed in power in Basra and 'Ajaimi once more found himself on the side of the Turkish officials, while Saiyid Talib was in opposition. Finally in June 1913 Saiyid Talib stood forth at Basra threatening open rebellion against the Turks. The Committee then evolved the scheme that 'Ajaimi's old friend, Farid Pasha, should be sent from Baghdad to be Military Commandant of Basra, and if possible arrest or kill Saiyid Talib, while 'Ajaimi with his tribesmen should help against Basra from the desert. 'Ajaimi's hands were set free by a reconciliation patched up by the officials of Samawah between him and the Dhafir tribe. He advanced against Basra and Saiyid Talib's assassination was expected at any moment. But Saiyid Talib suddenly

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got in the first blow and had Farid Pasha assassinated in open day in 175
'Ashar. 'Ajaimi then retreated, and is said to have complained subse- 619
quently that he had not been properly supported by the Turks.

During the whole of 1913 the Muntafiq country remained in disorder. 'Ajaimi was now apparently officially recognised as Shaikh of the Muntafiq, but was unable to control the tribes. He worked in concert with Ibn Rashid against the Dhafir. In April 1914 the Wali visited Suq ash Shuyukh and saw 'Ajaimi and a new plot seems to have been concocted against Saiyid Talib, who had meanwhile been growing in power at Basra. In May 1914 adherents of 'Ajaimi began to drift into Basra, and Saiyid Talib was once more in danger of assassination, but he took so firm an attitude that the Wali banished 'Ajaimi's adherents from the town. He remained hanging about not far from Zubair until war broke out in November 1914.

The tribes have never acquiesced in their degradation from landowners to tenants, nor have the Sa'adun been able to enforce to the full the rights they acquired from the Ottoman Government. With the weakening of the central authority since the beginning of the constitutional era in 1908, and the general deterioration in local administration which followed on the Italian and Balkan wars, the official sanction for which the Sa'adun bartered their old tribal prerogative has proved a broken reed. For several years before the British Occupation the tribes had refused to pay rent, and their attitude is one of extreme unwillingness to be drawn back into the state of subserviency which was imposed upon them. At the same time the prestige of the Sa'adun chiefs, combined with the seditious preaching of the Jihād by pro-Turkish Saiyids, and the yet stronger inducement offered by the immediate rewards of war, whether they took the form of loot or of Turkish subventions, brought the Muntafiq league out against us in 1914. The work of pacification began with the occupation of Nasiriyah and Suq al Shuyukh in July 1915, and in spite of the proximity of hostile influences, made fair progress, but no final settlement of the Muntafiq district can be reached until the rival agrarian claims of Sa'adun and tribesmen have been adjusted.

During the rebellion of 1920–21 against the British, the Muntafiq to their honour remained quiet. With the introduction of the Arab Government under King Faisal I, the Muntafiq at first were loyal

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co-operators with Government, both tribesmen and Sa'adun thinking the Government would favour them. Latterly the Sa'adun saw Government turn against them and showed bitter resentment at the change from British to Arab administration.

To-day under the Arab Government of Iraq the Muntafiq tribes are keeping fairly quiet (though they did try an abortive rebellion in the Suq al Shuyukh district in 1935), mainly because the Iraq Government have come out into the open and are pursuing the old policy of the Turks, which was to support the tribesmen against the Sa'adun, their hereditary shaikhs. Whether in the long run they will succeed remains to be seen.

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APPENDIX I

DIVISIONS OF MUTAIR, 'AJMAN, 'AWAZIM, RASHAIDA, SHAMMAR AND 'ANIZAH TRIBES 101

TOGETHER WITH THEIR SHAIKHS, NUMBER OF TENTS, STRENGTH, AND CHARACTERISTICS, ETC.

MUTAIR (Singular MUTAIRI)

The Tribe is divided into three main groups:

(A) AL DUSHAN (Ruling or Shaikhly Clan).
(B) AL 'ILWAH.
(C) AL BURAIH.

Paramount Shaikh—AL DUWISH (from Shaikhly Clan of AL DUSHAN). [622]

Present incumbent (1937)—BANDAR BIN FAISAL BIN SULTAN AL DUWISH. [102]

Fighting strength—May be taken at 6,000, though inner Najd figures are very doubtful.

Habitat—In winter the Dushan Mutair 'Ilwa and Aulad Wasil sections of the Buraih as opposed to Aulad 'Ali and Bani 'Abdilla (who are purely inner Najd sections) range from the Dahana sand belt *in the south* up to Kuwait *in the north*, and more or less keep to the eastern side of the Bátin. They avoid the 'Ajman and 'Awazim tribal country in the coastal region of Hasa province, and claim that the great well areas of Subaihiyah, Tawil and the environs of Kuwait fall within their grazing areas and have done so from time immemorial. In summer above-mentioned groups camp on the well-known wells at Artawiyah, Qarya, Hafar al Bátin, Safa, Qara'a, Wabra, Jariya Ilya, Jariya Sifla. 619 221 101 ●

Religion—Sunni MALIKI (late Ikhwan). [795]

(A) The DUSHAN or Ruling Clan, has no subdivisions but only certain leading families. 619 101

(B) The 'ILWAH MUTAIR group, subdivided into the—
  (1) AL MUWAHA and their subsections.
  (2) AL THAWLAHN and their subsections.
  (3) AL JIBLAN and their subsections.

(C) The BURAIH MUTAIR group is likewise subdivided into the—
  (4) 'AULAD WASIL and their subsections.
  (5) 'AULAD 'ALI and their subsections.
  (6) BANI 'ABDILLA and their subsections.

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Taking (A), (B) and (C) above we have the following subsections together with the name of their shaikhs and number of tents in each instance.

(A) AL DUSHAN—Shaikh BANDAR bin FAISAL AL DUWISH.

No subsection, but the chief *hamulas* or families are:

AL SULTAN—Bandar al Faisal.
AL SHUQAIR—Trahib al Shuqair.
AL JABA'A—Mutlug al Jaba'a.
AL 'AMASH—Muhammad al 'Amash.
AL WATBAN—Muhammad al Watban.
AL MAJID—'Abdul 'Aziz.
AL MUHAMMAD—Muhammad al Badr.
AL FAHAD—Majid al Anqa.

Total approximately 200 tents.

(B) (1) AL MUWAHA ('ILWAH group)—Paramount Shaikh BANDAR AL DUWISH of the DUSHAN.

The following are the subsections:

AL BARA'ISA—Shaikh AL SUR (Naif) (100 tents).
AL JUBARA—Shaikh ABU RAS (60 tents).
AL JANTAN—Shaikh AL WASALI (40 tents).
AL JIDAYIN—Shaikh AL JID'AI (100 tents).
AL KHAWATIRAH—Shaikh AL BATTIR.
AL BUKHMAN—Shaikh IBN JARIBAN
(AL JARAIBAT)
ABU SIFRA
(AL MUHAMMAD) } (180 tents).
AL SA'ADIN—Shaikh IBN MITA'IB (80 tents).

(2) AL THAWIAUN ('ILWAH group)—Paramount Shaikh AL FUQM.

The following are the subsections:

AL MALA'ABAH—Shaikh IBN GHANAIMAN (300 tents).
(Seven principal sub-families).

AL SAHABA—Shaikh AL FUQM (NAIF and JUFRAN).
(Eight principal sub-families) (300 tents).

Note.—AL MALA'BAH has the following principal sub-families:

AL GHUNAIMAN.
AL SA'ADUN.
AL FITAH.
AL MITHAJIR.

AL AMIRRA.
AL GUTHAILAT.
AL RUWAISHIDA.

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AL SAHABA has the following principal sub-families:

ARFAN.	JAMA'AIN.
DAMANIN.	JARID.
FUGAWA.	JAWAFIYAH.
HIJJI.	HADAIRAT.

(3) AL JIBLAN ('ILWAH group)—Paramount Shaikh IBN LAMI.

The following are the subsections:

AL ARAQIBAH—Shaikh AL MA'ARGAB (50 tents).
AL BURZAN—Shaikh IBN RASHIDAN (200 tents) (Three sub-families).
AL 'INNAH—Shaikh IBN JAGHAITHIM (150 tents) (Two sub-families).
AL LIHAYA (YANTA)—Shaikh IBN SHIBLAN (FAISAL) (200 tents) (Two sub-families).
AL QA'AIMAT—Shaikh IBN LAMI (The Shaikhly Clan) (100 tents).

Number of tents, 700.

Note.—The BURZAN include following principal sub-families:

AL MAJALDA.	AL QISHA'AN.
AL MARAIHA.	

The 'INNAH include following principal sub-families:

AL KHURAIBITAN.	ABU SHA'ININ.

The LIHAYA (YANTA) include following principal sub-families:

AL SHAWAIRAN.	AL SHIYARIN.

(C) (4) AULAD WASIL (Braih group)—Paramount Shaikh AL MURAIKHI.

The following are the subsections:

AL 'AFRAN—Shaikh AL FATHI (20 tents).
AL BIRZAN—Shaikh IBN SHUWAIRIBAT, IBN HANAIFA (200 tents).
AL DIYAHIN—Shaikh AL MUTRAQQA ('Ubaid), IBN JARRUN (Kuwait) (200 tents).
AL HAWAMIL—Shaikh IBN DAMAKH (50 tents).
AL MURAIKHAT—Shaikh AL MURAIKHI (60 tents).
AL AWARATH—Shaikh IBN ZUWAIYID (Masind) (50 tents).
AL ARAIYAN—Shaikh IBN RIDWAN (Dérrah) (70 tents).
AL MAHARIBA—Shaikh AL HAFTA (50 tents).
AL WIRAMA—Shaikh IBN MUHAILIB (50 tents).

Note.—There are several other sections, notably in inner Najd, of which little is known.

For further information regarding the AL BIRZAN see Chapter XLIV on curious customs among the Badawin.

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101 (5) AULAD 'ALI (BURAIH group)—Paramount Shaikh IBN MUSAIYIS (MISHARI) (Claims to be of 'ANIZAH stock):

The following are the subsections:

AL SA'ARAN—Shaikh IBN MUSAIYIS (300 tents).
AL ABADIN—Shaikh IBN JAHRIMAN (60 tents).
AL HAMADIN—Shaikh AL HUMAIDANI (150 tents).
AL SA'ADUN—Shaikh AL UMJANWI (100 tents).
AL SHALIN—Shaikh AL MAUT (25 tents).
AL SHUTHAILAT—Shaikh AL DIRI (Falah) (990 tents).
DUWIGHANIM—Shaikh AL MAKNISANI (Nasir) (40 tents).
AL HITHLAN—Shaikh IBN TIRAN (Ati'allah) (30 tents).

Number of tents at very rough computation, 1,700.

Note.—Very little is known of the above subsections as regards numbers and leaders, as they mostly roam in Qasim and towards Hijaz, i.e. south of the Dahana and to westward.

(6) BANI 'ABDILLA (BURAIH group)—divided into the following subsections:

AL MAIMUM—Shaikh IBN JIHNAS.
IBN SHARAR.
IBN FIDAGHIN (800 tents).
AL SA'ARA—Shaikh IBN THAMINA (600 tents).
AL THI'AUN—Shaikh IBN SIQAIYAN.
IBN JIBRIN (900 tents).

Note.—Very little is known of the above and many other subsections or their numbers or leaders. The whole tribe has its habitat in inner Najd. They are reported to be numerically very strong and to have 4,000 tents at least.

Corrected up to 20.4.37.

GENERAL REMARKS

The number of this tribe's tents, fighting men, camels, etc., are variable; quantities and figures given must be taken as approximate only, especially as regards the Buraih sub-groups of the Aulad 'Ali and the Bani 'Abdilla, who roam between Qasim and the Hijaz.

The tribe has a great tradition behind it, and being a "Sharif" one is considered among the great and honoured ones of Arabia.

[127] The Duwish is looked upon as head of the whole of the Dushan, Braih and Buraih groups. Actually his control of the distant Bani 'Abdilla division of inner Najd is not very strong. (See Genealogical Tree No. V.)

ooo About half of the Mutair took part in the rebellion against Ibn Sa'ud in

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About half of the Mutair took part in the rebellion against Bin Saud (in) 1929-30 under Faisal al Duwish. The other half remained loyal under 721 Ibn Mumaiyis, Ibn Shuqair and others. The fortunes of the tribe suffered a temporary eclipse when the rebellion was put down, but it should not be long before it recovers its former strength.

The Mutair are well armed with modern rifles, mostly Turkish and [713] German Mauser carbines with a sprinkling of .303 supplied by Bin Sa'ud, and though partially disarmed by Bin Sa'ud after the rebellion of 1929-30 have already largely replaced shortages.

Ammunition to-day appears to be scarce, but this is because it is Bin Sa'ud's policy to keep his tribes short of this commodity, until there is need for a general issue.

During the Ikhwan movement, the Mutair became the most fanatical and best of Bin Sa'ud's fighters. With the collapse of the movement they, like the 'Ajman and 'Awazim, have gone back to their old love and would like to come under Kuwait, from whom Bin Sa'ud managed to entice them away on the death of Mubarak, the great Ruler of Kuwait.

Sullen hostility to Bin Sa'ud is to-day (1937) marked in spite of the 669 latter's treating the Mutair well. The chief cause of the present hatred dates from the rebellion of 1929-30 and its aftermath, and may be summed up in the following:

(a) The imprisonment of Faisal al Duwish and death of their beloved leader in Riyadh.

(b) The confiscation by Bin Sa'ud of their almost sacred herd of camels known as the *Shuraf*.

The best-known characteristic of the tribe is the capacity for being able 726 to deliver a surprise attack from a far-distant base. As an individual the Mutairi is manly and brave but inclined to be sullen. He is not good in defence. The tribe breed mainly horses and camels and a few sheep. They 231 own the famous breed of *Kruch* horses, and up to the 1929-30 rebellion could probably put six hundred horsemen into the field. The women wear 291 a black hanging soft *burqa* over their faces of attractive appearance, and 562 once satisfied of a guest's credentials will allow him to mix freely with them. This is one of the pleasing traits they are proud of.

The Shammar and Dhafir are the chief enemies of the Mutair. The 'Ajman 619 were formerly hostile, but their recent alliance (1929-30) has healed the breach of the past, at any rate for the time being, and marriages between the two tribes are not uncommon.

'Ajman (Singular 'Ajmi) 619

Paramount Shaikh—IBN HITHLAIN* (from Shaikhly Clan AL MA'ZIM, 101 subsection [illegible]). 622

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* Is also pronounced Hathlain.

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Appendix 1

619 *Present incumbent* (1937)—KHALID AL HITHLAIN (Bin Saʿud's nominee,
101 nicknamed ZIB SAHMAN). RAKAN AL HITHLAIN (tribal nominee).
[622] *Fighting strength*—May be taken at approximately 5,800.
[221] *Habitat*—In winter the tribe ranges whole Province of Hasa from the Kuwait border as far south as Hufuf. In summer they camp along the whole length of the Wadi al Miyah in Hasa where water is plentiful, their headquarter camps being 'Nta, Ghanwa, Mulaija, Sarrar and Awaina in Mid Hasa. The Southern 'Ajman largely camp in summer round Hufuf town. The Al Hajraf section and some of the Al Hadi, who have for many years been vassals of the Shaikhs of Kuwait, roam Kuwait and camp at Jahrah in summer.

The tribe is closely related to the powerful Al Murra in the south, and so are in close alliance. Also they marry with the Bani Yam of Najran, who claim the same ancestry. They profess the Sunni Hanbali creed of Islam, and were lately all 'Ikhwan.

The various sections of the tribe with their shaikhs and number of tents are as follows:

AL ARJAH—under Shaikh IBN HUMAN (210 tents).

Subsections:
ARJAH.
MARJAH.
RIBQ.

ADH DHAʿIN—Shaikh IBN JUMAʿA (Mana), AD DAMIR ('Abdulla) (130 tents).

Subsections:
'AMIR.
DHAʿIN.
HARDHAN.

AL HADI—Shaikh AL MUTALAQQIM ('Ubaid) (130 tents).

Subsections:
AL HADI.
AL WAIL.

AL HAJJAN (pronounced HAIYAN)—Shaikh MUHAMMAD AS SUBAH (50 tents).

AL SUTLAN—Shaikh IBN SAʿADA and IBN ZIMAMAN (160 tents).

Subsections:
DHAMISHAN.
JANIL.
MATAQ.
RABBAN.
KHURAITS.

AL HARAZIR—Shaikh IBN 'ILWAF (200 tents).

AL KHUWAITIR—Shaikh AD DAMMAM IBN 'ADHAN (50 tents).

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AL MANFUDHI—Shaikh IBN MIKRAD (MARKHUTH) (200 tents).

Subsections:

DABABAH. SHAFAN.
MANFUDHI.
AL HAWAILA (Shaikh JUNAIFIR, father of SARAH, wife of FAHAD AL HITHLAIN).

AL MIFLA—Shaikh IBN DIBLAN (Muhammad) (60 tents).

AL MA IDHI—Shaikh IBN HITHLAIN (300 tents).

Subsections:

MURAISH. NAJIAH.
KARAH. SILBAH.
MUGHATTI. ZAIL.
MUAIJG.

AL MISRA—Shaikh IBN 'UTHAIN (SALIM) (90 tents).

AL RÍMAH—Shaikh IBN 'AKSHAN (90 tents).

AS SHÁMIR—Shaikh IBN JUNAFIR, IBN KHARSAN (200 tents).

Subsections:

HURAIN. KHUDHAIR.

AL SHU'AWILAH—Shaikh IBN MIFLAH (100 tents).

AL HIFRÁN—Shaikh IBN MUNAIKHIR (100 tents).

AL SULAIMAN—Shaikh HAIF BIN HAJRAF (in Kuwait).
IBN SHAIDAN }
IBN MURAMIR } in (Sa'udi Arabia) (250 tents).

Subsections:

MUSHNIR. JARAH'AH.
DARWAH. SULAIMAN.
HAMRAH. HAJRAF.
HITHTHAH.

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This tribal section, for long under paramount Shaikh Haif, has owne allegiance to Kowait, so Bin Sa'ud has appointed other two shaikhs to lea the tribe. In tribal eyes Haif is the true leader.

Corrected up to 21-4-37.

GENERAL REMARKS

The number of this tribe's tents, fighting men, camels, etc., is a variable quantity, and therefore figures given must be looked upon as approximate only. The tribe follows the shaikhly house of Al Hithlain, which is paramount always (see family tree of Al Hithlain in Appendix).

Appendix I

713 *Arms.*—The tribe is particularly well armed with modern rifles, the majority of the men having the Turkish mauser, while the long .303, short .303, German mauser, and Turkish cavalry mauser are to be found. The British short .303 is not popular, it being considered too clumsy for horsemen to carry.

Ammunition appears to be fairly plentiful, but in wartime would be the first supply to fail. No doubt Bin Sa'ud would remedy this by a general issue. The 'Ajman look upon the 'Awazim, the other powerful tribe in Hasa, as their hereditary serfs, but Bin Sa'ud has given the latter the status of an independent tribe. Great enmity exists to-day between the two communities in consequence.

619 The best-known characteristics of the 'Ajman are:
186

(*a*) Their hot-headedness in attack, which is liable to get them into difficulties.

(*b*) Their loyalty to each other. "Touch one and touch all" may be called their motto.

(*c*) Their remarkable propensity for chattering. They love a joke.

231 The tribe breeds large numbers of camels and a few horses, but practically no sheep.

342 Their tents are usually black or brown, the side pieces and inner partitions having several broad white horizontal stripes in the centre, peculiar to themselves. 'Ajman women cover their faces with a shiny cloth mask of 291 rather unattractive appearance as opposed to the black hanging *burqa* of the Mutair, 'Awazim and Rashaidah, which looks well.

609 The individuals of the tribe are hospitable to strangers, and the women, 562 like the Mutair, will mix freely with guests, once the preliminary suspicious feelings are removed. They very much dislike their women going into the towns, however.

619 The 'Ajman look upon the Dhafir perhaps as their principal enemies, but are also hostile traditionally to Mutair, Shammar, Sbei, and Suhul tribes.

721 In the 1929-30 Ikhwan rebellion against Bin Sa'ud about half of the 'Ajman allied themselves with the Mutair, half remained staunch.

In the same rebellion the 'Ajman, though camped close to the Kuwait border, carried out several daring and successful long-distance raids to the vicinity of Riyadh and Hufuf, both distant three hundred and fifty miles from their base, proving their well-known talent and capacity for distant forays. In one of these raids the Shaikh of the Al Misra section (Ibn 'Uthain) destroyed fourteen of Bin Sa'ud's cars in the Dahana between Riyadh and Hufuf.

641 The 'Ajman, with the collapse of the Ikhwan movement, may be said to be sullenly hostile to Bin Sa'ud, and the northern sections would like to

Appendix I

be brought under Kuwait. Were authority to collapse in Najd, the 'Ajman 641 would be the first to desert.

'Awazim (Singular 'Azmi)

10

Paramount Shaikh—Shaikh (Amir) IBN JAMA of the AL [illegible] camel division (senior) of the tribe—section AL HADALIN, which is the Shaikhly [672] Clan.

Present incumbent—AMIR 'AID IBN JAMA.

Strength—Approximately 4,000 fighting men.*

Location.—The tribal range is the north-east corner of Arabia (Kuwait [221] and Hasa), from Kuwait town as far south as Ras Bidiya. In winter Kuwait State is visited west and north-west of Jahrah as far as the Batin depression. In summer the various sections camp on water in the Kuwait Neutral Zone and in the Suda region to the south of it where water and grazing is plentiful. Ark and Ingair are favourite camps.

Religion.—Sunni MALIKI.

The following comprise the sections of this powerful tribe, including their shaikhs and number of men:

AL [illegible]—Shaikh [illegible] AL FAHAMA ([illegible] men).
AL HADALIN—Shaikh IBN JAMA (90 men).
AL SHAQFAN—Shaikh AL SAFAR (70 men).
AL ABAQITAT—Shaikh IBN [illegible] (60 men).
AL ALAITHAT—Shaikh IBN [illegible] (50 men).
AL ATHARIMAH—Shaikh IBN [illegible] (40 men).
AL FAGU—Shaikh IBN [illegible] (40 men).
AL JAWASIMAH—Shaikh IBN [illegible] (90 men).
AL MATAIRA—Shaikh IBN MANA (150 men).
AL MUHALIBA—Shaikh ABU [illegible] (90 men).
AL [illegible]—Shaikh IBN [illegible] ([illegible] men)
AL [illegible]—Shaikh IBN [illegible] (70 men).
AL QURRAIMAH—Shaikh IBN JANDAL (100 men).
AL SUWAHIR—Shaikh IBN DRAI (150 men).
AL [illegible]—Shaikh AL [illegible] (40 men).
AL TUMA—Shaikh IBN [illegible] (140 men).

also

[illegible] [illegible] [illegible] JA'AWIRAH	No recognized shaikh, settled in Kuwait as fisherfolk, etc.

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* Excluding those domiciled in Kuwait and environs.

Appendix I

GENERAL REMARKS

B
281 The 'Awazim are famous for the fine camels and sheep they breed. They are reported to possess some 100,000 camels and 250,000 sheep.

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726 The tribe has a good name among Badawin for defensive warfare, but are not considered any good in attack. This is probably because they have no horses, and are confined to a very definite region on the coast. They put up a most magnificent and determined stand against the combined 'Ajman and Mutair attack at Ingair in 1929 (Ikhwan Rebellion).

B
619 The tribe is not considered a Sharif tribe, and only the Hutaim of West Arabia and the Rashaidah will marry with them.

K
619
611 About two thousand 'Awazim are established in Kuwait town and environs and these are now looked upon as *Hadhar* or townsfolk. They still inter-marry with their nomad relations. They consider the Ruler of
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641 Kuwait as their true overlord, but through fear of Bin Sa'ud are forced to show allegiance to Sa'udi Arabia. They, like the Mutair, were weaned away after Mubarak died. They would undoubtedly throw over their personal allegiance to Bin Sa'ud if safe opportunity offered, as Kuwait is their natural supplying town.

B
619 Characteristics—staunch, uncouth, with rather rough humour, not very hospitable.

Till Bin Sa'ud got control of the 'Awazim they were looked upon as the servants of the more noble 'Ajman. To break the idea and to weaken the latter, Bin Sa'ud honoured the 'Awazim with the title of an independent tribe, and armed them all with modern weapons and distributed much ammunition amongst them. Over 1,500 .303 rifles bought from Great Britain in 1929 were issued to the 'Awazim during the 1929–30 Ikhwan Rebellion when they remained loyal to the King.

The 'Awazim joined the Ikhwan movement out of policy when it was at its heyday, but never really had their heart in it.

B
563 The tribe has a distinct shepherd community "Ahl al Ghanam", whose senior Shaikh is IBN MÁNA, as opposed to a camel community "Ahl al Bayir" (IBN JAAR), the latter being considered of more consequence.

B
619
718 The tribe's hereditary enemies are the 'Ajman and Mutair (Buraih). The tribe is well armed, most of their weapons being .303 long. They also possess Turkish mausers, with a sprinkling of .303 Martini carbines.

RASHAIDA (Singular RASHIDI)

B
619 *Paramount Shaikh*—IBN MURAILIM.
101 *Present incumbents*—'ALI IBN MURAILIM (Senior) and MUTLUQ IBN MURAILIM.
221 *Strength*—Approximately 1,200 fighting men.
[622] *Habitat*—In winter, the tribe ranges from Safwan in the north of Kuwait

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State as far south as the Tawal-al-Mutair (or Junáb), i.e. Safa, Wabra, Jariya Ilya and Jariya Sifla in Sa'udi Arabian territory. 619 101 221

In summer it camps on wells at Jahrah, Um Niga, Subaihiyeh, Tawil and sometimes at Wafra and 'Ark. A number of Rashaida is employed by the Ruler of Kuwait as "Fidawiyah" or paid mercenaries, and all the court falconers are found from the tribe.

Religion—Sunni MALIKI. [775]

The following are the names of sections, with their shaikhs and the number of tents each possess: 619 101

AL 'AJARIMA—Shaikh 'ABDULLA IBN RIMTHAN (30 tents).
AL 'AWANA—Shaikh SA'AD IBN DUGHAIM, 'ABDULLA IBN 'AWAIYID (80 tents).
AL DALUL—Shaikh FAHAD IBN HUJAILAN (30 tents).
AL FAZARIN—Shaikh FALAH IBN HADBAH (30 tents).
AL GHURAIBAT—Shaikh SA'AD IBN MAZAID, AL WUSHAIMAN (60 tents).
AL HIRSHAN—Shaikh MASHA'AN IBN SHALLAL (90 tents).
KA'AMIYAH or CHA'AMIYAH—Shaikh SA'UD IBN QURAINIS (15 tents).
MATAWILAH—Shaikh HAMADAN IBN HUMAIYIR (30 tents).
MUHAIZIMAT—Shaikh SALIH IBN NIMRAN (80 tents).
MUWAIZIRAH—Shaikh SA'UD AL MUWAIZIRI (30 tents).
RAMATHIYIN—Shaikh KAMAN IBN SHUHAIYID (15 tents).
SHAHARA—Shaikh NASIR IBN 'ALI AL SHAHARI (15 tents).
SHUWAIKHAT—Shaikh NASIR IBN HUQTA (20 tents).
Also important sections 'ULAIYAT and 'UTHIBAT.

Corrected up to 21.4.37.

GENERAL REMARKS

This tribe officially belongs to Kuwait and is under nominal control of Ibn Subah. Tribally speaking, however, it is a serf tribe of the great Mutair, much in the same manner as the 'Awazim were of the 'Ajman in the olden days. With the final transference of the Mutair's allegiance from Kuwait to Najd after Shaikh Mubarak's death, the Rashaida were placed in the unfortunate position of being separated from their protectors and allies, and had to try and serve two masters. 641 619

Unlike the 'Awazim, they are very proud of their Mutair connection. They are fine fighters and can always count on Mutair protection if they move into Najd for grazing purposes. The tribe is a poor one and is engaged mostly in camel and sheep rearing. They possess about 9,000 camels and 10,000 sheep. [233]

Not being a Sharif tribe, they can only marry with Non-Sharif tribes such as the 'Awazim. Their women are remarkable for their good looks, 619

Appendix I

619 and their men for their knowledge of the country. Hence they make excellent guides and hunters. During the 'Ikhwan movement half of the tribe left Kuwait and threw in its lot with the Mutair. To-day (1937) they have come back to Kuwait territory to their old allegiance. The tribe is 713 well armed with a variety of British and Turkish rifles. A few Martini-Henry carbines also exist among them.

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SHAMMAR (singular Shammari)

Divisions.	*Principal Shaikhs.*
(1) ABDA group	Ibn 'Ali
	Ibn Shuraim
	Ibn J[illegible]na
	Ibn 'Ajil
(2) ASLAM group	Mishal ibn Twála
(Al Saiyah)	Muhammad al Waja'an
(3) SINJARA group	Ibn Rimál
	Ibn Thunaiyan
(Tumán)	Mishal al Timiát
(Timiát)	Ibn Aiyish
	Mitz'ab al Ruba'a

[641] *Note.*—(*a*) The above owe allegiance to Bin Sa'ud, King of Sa'udi Arabia. The large and important group of Shammar Jarba, whose habitat is between Baghdad and Mosul (on the left bank of the Euphrates), owes allegiance to Iraq, and so are not included in the above list.

(*b*) Close inter-connection is always maintained, however, between Shammar Jarba and the Najd group of Shammar mentioned above. This especially applies to marriage.

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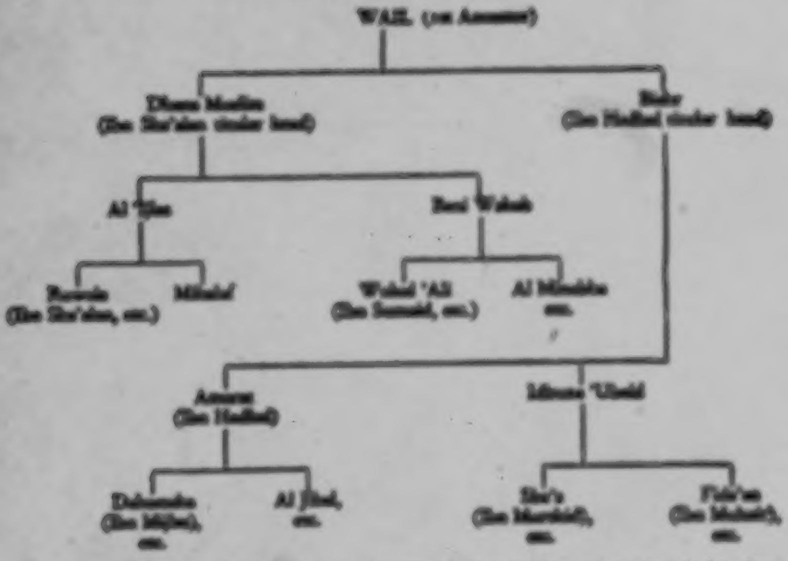
Appendix I

The 'Anizah Tribe

(Origin and main sections)


WAIL (or Ancestor)
Dhana Muslim
(Ibn Sha'alan titular head)
Bishr
(Ibn Hadhal titular head)
Al 'Ilas
Beni Wahab
Ruwala
(Ibn Sha'alan, etc.)
Mihlaf
Wuld 'Ali
(Ibn Sumair, etc.)
Al Manabiha
etc.
Amarat
(Ibn Hadhal)
Misena 'Ubaid
Dahamsha
(Ibn Mijlad),
etc.
Al Jilas,
etc.
Sba'a
(Ibn Murshid),
etc.
Fida'an
(Ibn Muhaid),
etc.

The Wuld Sulaiman tribe claim descent from Wail and so call themselves 'Anizah, but there is some doubt about this.

Notes on the 'Anizah Tribe

1. The parent tribes of the whole of the 'Anizah are said to be the FAQIR (or FAJIR), plural FUQARA, and the 'AIDA.

The former to this day ranges the country between TAIMA and KHAIBAR in North-West Arabia, and the latter the country lying between Madain Salih, Dar al Hamra and Al 'Ula.

2. The various 'Anizah sections as we know them to-day in the Syrian desert first moved up northwards to their present *dirahs* about A.D. 1600 and in successive waves, the whole migration taking some 180 years.

The different sections are said to have carried out the move in the following order:

FIDA'AN.
H'SENNA.
AMARAT.
SBA'A.
RUWALA.
etc.

As the great Northern Shammar tribe was already in possession of the Syrian desert, these had to be driven out by the oncoming 'Anizah. With such success was this done that the Shammar were eventually forced across

619 101 the Euphrates into the country south-west of Mosul, where they reside to-day under the name of Shammar Jarba (Shaikh Ajil al Yawar).*

173 3. The town of KHAIBAR is the earliest-known centre of the 'Anizah tribe, and to this day its two main "quarters" are called Al Bishr and Tilm.

619 4. The 'Anizah tribe is the greatest of all Badawin tribes as regards strength and the numbers of their camels. They have a pretty story that their ancestor Wail chanced on the right moment in the Night of Destiny (Lailat al Qadr) the 27th of Ramadhan (Fast Month), when God will always fulfil the prayers of men. Placing one hand on his she-camel and the other on a certain part of his own person, he prayed that her seed and his own should be fruitful and multiply: God heard his prayer with to-day's wonderful results.

It is said that the 'Anizah to-day number 37,000 males, and their camels approximately one million.

721 619 5. The 'Anizah between themselves are always at war, but will combine against any *foreign* aggressor. For example, the Amarat—Sba'a—and Fida'an are at enmity with the Ruwala and will combine against them. Similarly the Dahamsha, though of Amarat origin, do not fight the Ruwala (because of an ancient grievance against the Ibn Hadhal, then the titular overlords).

[628] 6. The great external enemy of the 'Anizah are the Shammar, whether found in the north or in the south. This is a hereditary feud.

7. The Hawaitat tribe, lying south-west of the 'Anizah country between Wejh and the Amman border, are also enemies from old time, but are not strong enough to worry them much, hence there is a sort of perpetual truce between them.

APPENDIX II

000 BADAWIN SHAIKHS WE HAVE KNOWN INTIMATELY

'Anizah	Fahad Beg al Hadhal (dead) Mahrush al Hadhal	Amarat group.
	Nuri as Sha'alan Farhan ibn Mashur (dead) Fawaz ibn Nawaf as Sha'alan	Ruwala group.
Dhafir	Hamud as Suwait (dead). Hantush as Suwait. Jada'an as Suwait. Jali ibn Juraiyid.	

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* Now Shaikh Sfug ibn Ajil.

b. Dickson G-5 (1929-47) 1951 MS 2 Kuwait

In drawer 1834

Appendix XVII

APPENDIX XVII

HUTAIM TRIBE

(DOMICILE BETWEEN HAIL AND TAIMA)

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Shaikhs Ibn Barak	
Paramount Shaikh	Nasir ibn Samaah ibn Barak*
Cousin and Assistant	Nahis ibn Fadaigham
Cousin and Assistant	Awadh ibn Barak

Shaikhs	*Name of Section*
1. Ibn Hādi	Al Hādi
2. Ibn Shumailān	Gulaidān
3. Ibn Gaahub	Al Gashib
4. Ibn Simra	Al Dhiba
5. Ibn Nauman	Al Nuarma
6. Ibn Shuwaila	Al Shuwala
7. Ibn Marif	Al Khaiarat
8. Ibn Zahwa	Al Zahum
9. Ibn Adla	Al Awamara
10. *Hadaihān ibn Awad*	Al Mahamimat
11. Ibn Furaidān	Faraba
12. Ibn Rufadān	Nattaiyān
13. Ibn Damik	Duattik
14. Ibn Arair	Arairah
15. Ibn Hun	Hawaimma
16. Ibn Buwaidi	Al Buwaidi
17. Ibn Hamād	Al Hamād
18. Ibn Sumair	Al Rafia
19. Ibn Jaulān	Al Machabira
20. Ibn Araiija	Rowaiithat
21. Ibn Ajwain	Ajāwina
22. Ibn Mishaal	Mishailah

Shaikh Nasir said Shararat are of the same stock as Hutaim but run an independent tribe.

To North of Hutaim are Wuld Sulaiman.

To South of Hutaim are Beni Abdulla, Qahtan, Ataiba, etc.

To East of Hutaim are Shammar.

To West of Hutaim are Harb.

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* Given by Ibn Barak himself on March 10, 1941.

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Muntafiq

Appendix XVIII

APPENDIX XVIII

"HISTORY OF THE MUNTAFIQ"

Ref. Chapter XLV, p. 553, line 12.

Mr. C. G. Campbell, an authority on the Muntafiq tribes of the Euphrates, has unearthed valuable and interesting evidence to show that the Muntafiq as allies of the Turks were not defeated and forced to submit to the Persians in 1776 during the three years' occupation of Basra by Shah Kerim Khan Zend (1776–1779), as stated by the author, but on the contrary themselves administered a crushing defeat on the Persian Army near Basra in October 1778 at a place called Arja. A note to the above effect, furnished by Mr. C. G. Campbell on April 22, 1950 is given below:

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The evidence for believing in a Muntafiq victory at Arja, Argia or Yara (near Basra) known to me is:

(a) *Arab tribal sources* (which regard the battle as the greatest Muntafiq victory of all times).

(b) *Persian History* which admits that Ali Mohomed Khan suffered a severe defeat and his own death at the hands of the *Arab Tribes*. Ali Mohomed Khan was the officer left in command at Basra by Saduq Khan who was the Persian general who captured Basra. The Persian version says that after Mohomed's defeat and death, Saduq Khan returned to Basra and managed to retain the city by adopting a conciliatory attitude, etc., but abandoned the town immediately on the death of the then Shah, Kerim Khan Zend, in 1779 (13th Safar, 1193 A.H.).

(c) *Eversfield*, an English traveller and ex-army officer, who visited the battlefield (Arja) five months after the battle, whilst on his way to England by the direct route to Aleppo, via Basra and Baghdad, the Persians being still in occupation of Basra at the time. Quoting from Eversfield's journal, Mr. C. G. Campbell records the following entry.

"March 16th, 1779. . . . In the month of October last (1778) a battle was fought on the field called Argia at which place we expected to halt in 3 hours time, and to learn the reason of the slaughter there committed by means of the rashness of Ali Mohomed Khan, the Persian general. . . . At 2 o'clock in the afternoon we reached the plains of Argia, which were as extensive as the eye could carry, but an arm of the Euphrates makes a half circle of 3 miles inland, on the upper banks of which, the Muntafiq Arabs and Persians fought, the former consisting entirely of horse to the number of 8,000, the Persians of 6,000 horse and the same number of foot, besides 18 large Gallivats. The attack was begun by a violent onset of the Persians, whose horses once set in a full gallop cannot without

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difficulty be turned, the Arabs, on the contrary, have great management of theirs, and who having thrown their long darts (spears) quickly turned the heads of their horses and galloped away, which the Persians mistaking for *flight*, pursued with great eagerness, until the Arabs had led them into a swampy ground, when they faced about and attacked the pursuers in their turn. This masterly evolution so disconcerted the Persians that they attempted an immediate retreat, which from the nature of the ground and the ungovernable state of their horses, they so illy effected, that 3 men only (and they much wounded) reached Bussora (Basra) to relate the fate of their unfortunate comrades, all of whom, that day on the field of ARGIA, were cut to pieces by the victorious Arabs. The Gallivats when they perceived the destruction of their army, sailed away down river. . . .

. . . ."We walked over the battlefield, and found it entirely strewn with the bones of the slaughtered Persians. What appears surprising is, that the Arabs lost only twenty men in this engagement. We left this dreadful scene at four o'clock and about five o'clock passed a very handsome town, belonging to the Turks, called ARGIA. . . ."

"(A journal kept on the journey from Bussora to Baghdad; over the little desert to Aleppo, Cyprus, etc., etc., in the year 1779. By a gentleman, late an officer in the service of the Honble. East India Coy. Horsham. Printed by Arthur Lee, and sold by J. & C. Rivington, St. Paul's Churchyard. MDCCLXXXIV)".

Author's Note.—There is no sign to-day of any village or town on the banks of the Euphrates bearing a name resembling ARJA or ARGIA.

APPENDIX XIX

565 Ref.: the community known as "AQAIL" or "AGAIL" (see middle of p. 112, Chapter VI).

The following additional information is given about this interesting class.

"It is not correct to number the AQAIL (or AQAILAT) among the inferior or Non-Sharif tribes of Arabia, for as explained in the note at foot of p. 112, they are not a tribe in any sense of the word. They are a camel-buying community with headquarters in Baghdad, Damascus and Qasim. Any Badawin can become an AQAILI whether he be of an inferior tribe or of a Sharif tribe. Hence among the AQAIL or AGAILAT community as they are called, we find many families of irreproachable Sharif Arab stock, as well as others of inferior or non-Sharif Arab stock. It all depends where the camel-buyer has originated from before he took to the trade. For example the great house of Al Bassam are not only AQAILIS but are considered among the noblest in the land from the point of view of 'sharaf'." B 585

APPENDIX XX

NOTE ON WORD "DÍYA"

and the various ways it is spelt according to context (see p. 528, Chapter XLII). K 104

1. AL 'IDIYATU al QATIL, means settlement of a killing.
2. DIATUN, e.g. the court orders that DIATUN should be taken from the man doing the killing.
3. 'IDIATUN, e.g. "The accused shall pay to the injured party 'IDIATUN of so much" (Qadhis order).
4. The Quran says—"Wa inkan min qaum-in bain-a-kum wa bain-a-hum 'adawatun, fa diatun musallamatun illa ahliha".

APPENDIX XXI

(Ref. to Chapter XLI on Sulubba)

B

On June 21, 1949, Amsha al Mohomed al Duwish (Mutair) told me that 619
Bandey al Duwish and other Shaikhs kept Sulubba hunters who went off 584
on camels regularly to the Dahana sands to hunt gazelle in summer. They 224
drank from the various "Duhul", and would bring back as many as thirty-
five to forty sun-dried carcases of gazelle (jalla). Wooden poles and mats are B 251
set up to dry the meat on.

APPENDIX XXII

SOME FISH OF KUWAIT

K 136

(Caught off Manjan Island in a reed fish trap) (hadhara) April 1941. (See also Appendix X, p. 592.)

*Sheem	Two dorsal fins—on lower lip half inch rough external surface—fork tail.

* Mentioned in Appendix X.

h Dickson G-8 (1929-47) 1951 MI 5 Kuwait
[illegible]

Appendix XXVIII

APPENDIX XXVIII

Ref. Chapter XXXII. Camel Wasms

233
619
422

The following additional Wasms should be noted.

1. Under *Mutair Tribe* after (*c*), p. 423, add:
    (*d*) Al Ammash (Al Ruaishid)
        On left cheek
2. Under *Bani Khalid* after (*b*), p. 425, add:
    (*c*) Ibn Mandil
        On right thigh
3. Add (13) *Murra Tribe:*
    (*a*) Nigadan (Al Mugamar)
        Low on right thigh
    (*b*) Mohomed ibn Salim
        On left side of neck

APPENDIX XXIX

KHITAB SULAIMAN BIN DAUD

(End of Chapter XLV)

The method of confining ants to their nest by means of Solomon's Magic [illegible] Circle, was confirmed to me on April 15, 1948 by Salim al Murri and Saleh al Uhaimir, both trackers of the Murra tribe employed by H.H. the Shaikh of Kuwait when I visited their camp and was chatting to them and their womenfolk over a cup of coffee.

Both assured me that the circle did work but (*a*) that the circle must be made anti-clockwise, and that the ants could only be released if the motion of making the circle was again gone through, but this time clockwise. That this was always done when about to strike camp, as then the ants had to be released.

(*b*) The circle could only be made effective by the grown-up children (male and female) of first cousins. For other people to draw the circle was useless, and the ants would take no notice. (*c*) Food had to be given to the imprisoned ants at noon and sunset each day.

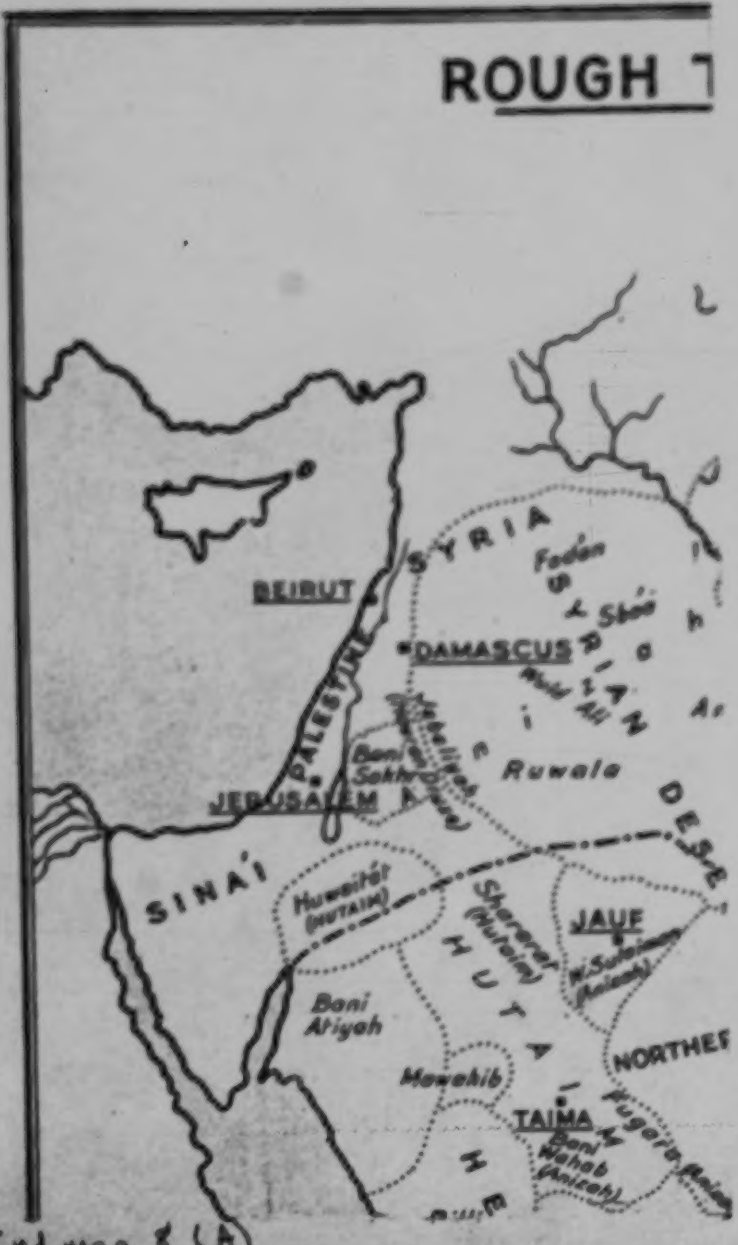
619 Bedouins MJ4

[The Rough tribal map (End map 8 of I: Dickson MI1 Kuwait) should be assembled according to the following plan.

A	B	C
D	E	F

1: Dickson G-5 (1929-1947) 1951 MI1 Kuwait
Bedouins MJ4

• 619


ROUGH T
BEIRUT
SYRIA
Fadan
SYRIAN DESERT
Sba'a
DAMASCUS
Wuld Ali
Ruwala
PALESTINE
Beni Sakhr
JERUSALEM
SINAI
Huweitat (HUTAIM)
Sherarat (Hutaim)
JAUF
(Anizah)
Beni Atiyah
Mowahib
NORTHER
TAIMA
Beni Wahab (Anizah)
Fugara (Anizah)

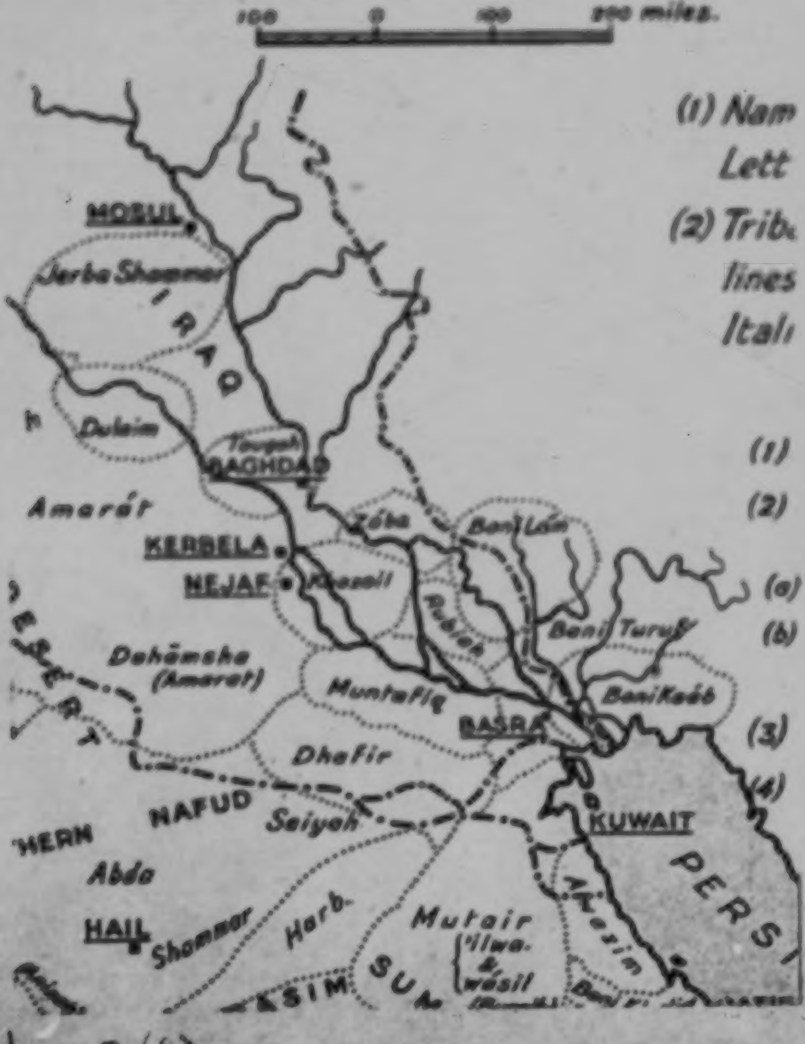
End map 8 (A)

1: Dickson G-5 (1929-1947) 1951 MTI Kuwait
Bedouins M34

619

TRIBAL MAP OF ARA

Scale- 180 Miles = 1 inch



100 0 100 200 miles.
(1) Nam
Lett
(2) Trib
lines
Itali
(1)
(2)
(a)
(b)
(3)
(4)
MOSUL
Jerba Shammar
IRAQ
Dulaim
Tougah
BAGHDAD
Amarát
KERBELA
NEJAF
Khazail
Zóba
Bani Lám
Rabiah
Bani Turuf
Bani Kaáb
Dahámsha (Amarat)
Muntafiq
BASRA
Dhafir
NAFUD
Seiyah
KUWAIT
HERN
Abda
HAIL
Shammar
Harb.
Mutair
'Ilwa & Wásil
Awazim
PERSI
SUM
ASIM

Endmap 8 (E)

69

ABIA

ch

REFERENCES

Names of the Towns are written in Block etters, and are underlined thus... MOSUL

ribal Boundaries are shown in fine dotted nes, and the Tribal names are written in talic Type thus............ Beni Kaab Muhaisin

NOTES

(1) Tribal Boundaries are only approximate

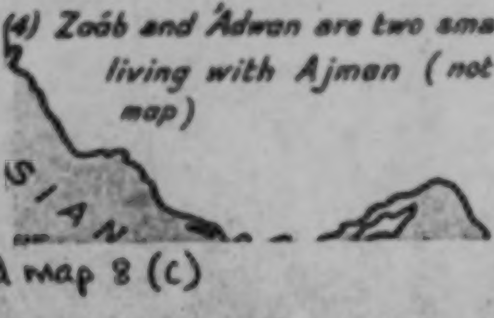
(2) The Ánizah are divided into two main groups as follows:—

(a) Dhana Muslim consisting of Ruwala, Wuld Ali

(b) Bishr " " Fadán, Sbaá, Amarát and Wuld Sulaiman

(3) Dahamsha claim to be independent of Amarát

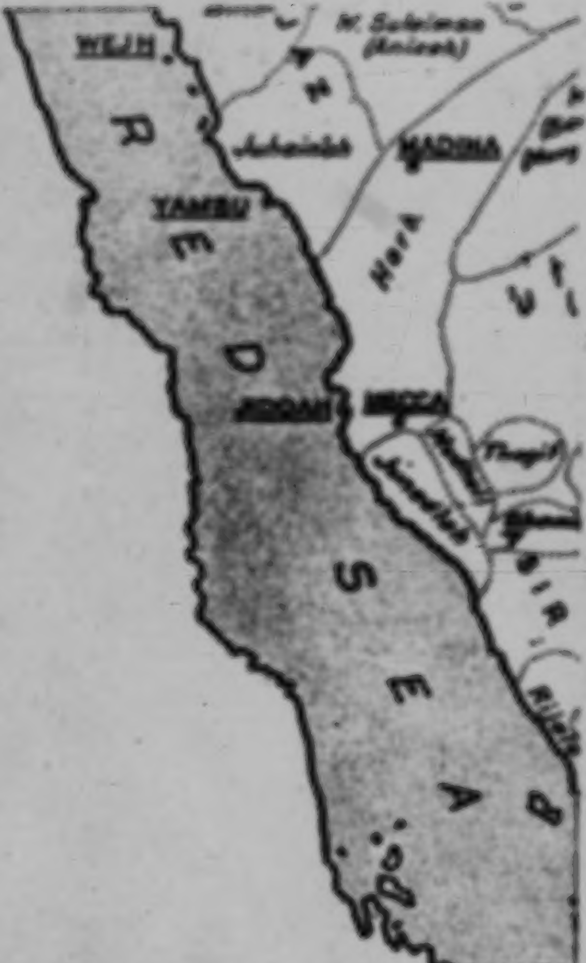
(4) Zoáb and Ádwan are two small Sharif Tribes living with Ajman (not mentioned in map)



End map 8 (c)

1: Dickson G-5 (1929-1947) 1951 MEI Kuwait
Bedouins MJ4

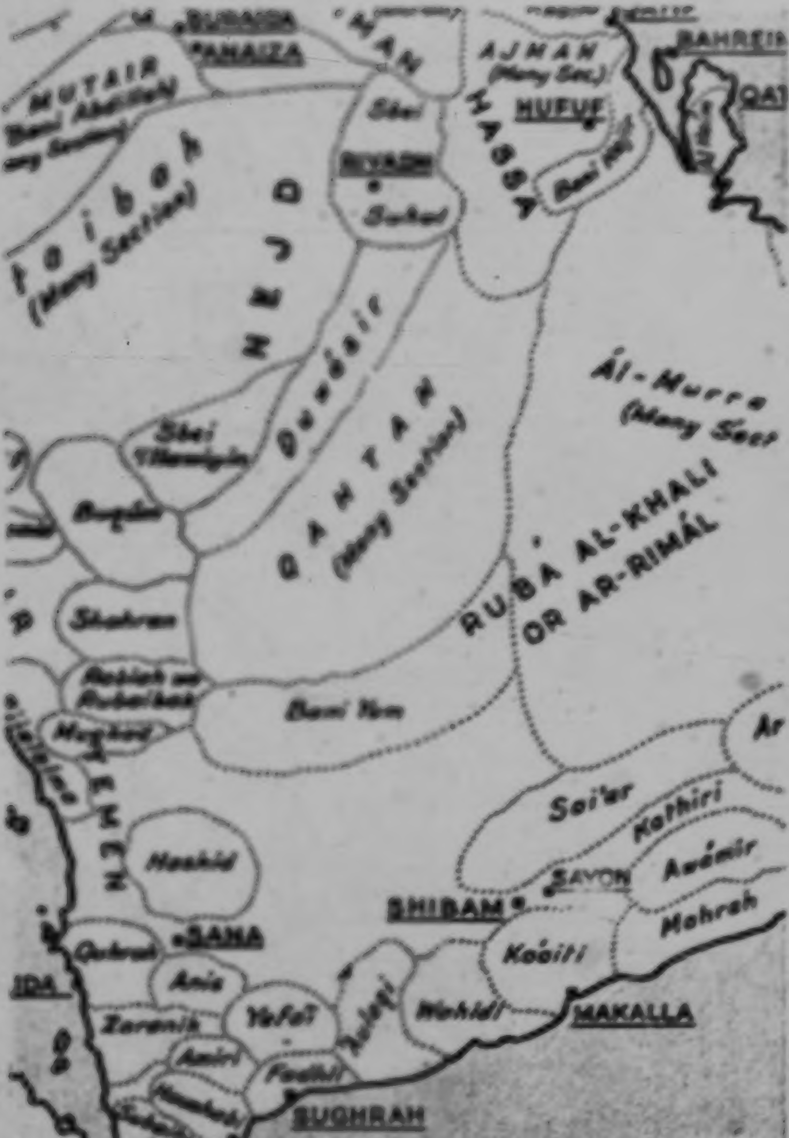
6M


W. Suleiman
(Anizah)
WEJH
Juhainah
MADINA
YANBU
Harb
RED SEA
JIDDAH
MECCA
Thaqif
ASIR
HODEIDA

End map 8 (D)

H. Dickson G-6 (1929-1967) 1951 MIL Kuwait
Bedouins MJ4

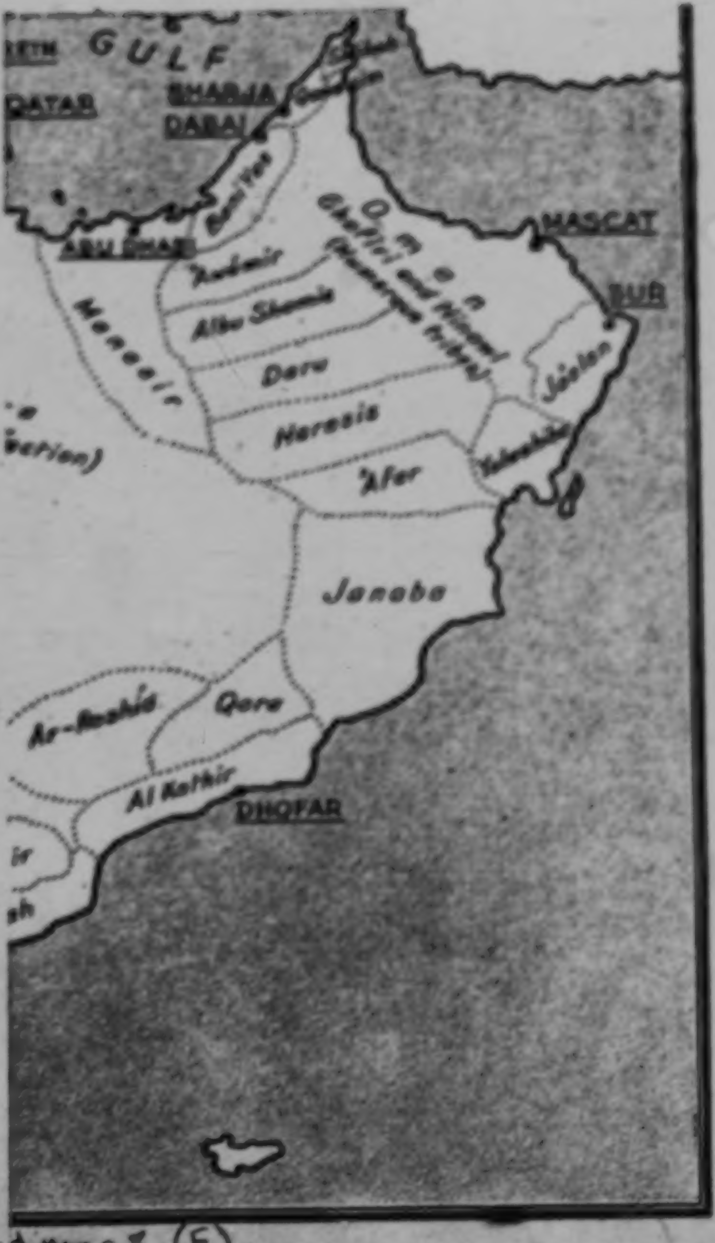
619


DUWAISH
ANAIZA
MUTAIR
Beni Abdillah
Many Sections
'AJMAN
AJMAN (Many Sec.)
BAHREIN
QAT
HUFUF
HASSA
Beni Hajir
Shei
RIYADH
Suhul
NEJD
'Ataibah (Many Sections)
Dawasir
QAHTAN (Many Sections)
Shei Wharrajah
Buqum
Shahran
Rabiah wa Rufaidah
Munjhid
Beni Yam
ĀL-MURRA (Many Sect
RUBA' AL-KHALI OR AR-RIMĀL
Ar
Sei'ar
Kathiri
Awāmir
Mahrah
SAYUN
SHIBAM
Ka'aiti
YEMEN
Hashid
SANA
Qahrah
IDA
Anis
Zaranik
Yafa'i
Audali
Wahidi
MAKALLA
Amiri
Fadhli
Haushabi
Subaihi
SUGHRAH
ADEN

End map 8 (E)

H. Dickson G-8 (1929-1967) 1951 MI1 Kuwait
Bedouins M34

619


GULF
QATAR
SHARJA
DABAI
ABU DHABI
Beni Yas
Awamir
Albu Shamis
Oman
Ghafiri and Hinawi (numerous tribes)
MASCAT
SUR
Manasir
Duru
Harasis
Ja'alan
'Afar
Janaba
Qara
Ar-Rashid
Al Kathir
DHOFAR

End map 3 (F)

13: Thesiger 7-8 (ca. 1948) 1950 MJ1 Saudi Arabia
Bedouin MJ4

THE BADU OF SOUTHERN ARABIA

By W. P. THESIGER, D.S.O.

114 Lecture given on September 28, 1949, Lieut.-General Sir Adrian Carton de Wiart, V.C., K.B.E., C.B., C.M.G., D.S.O., in the chair.

The CHAIRMAN: To-day Mr. Thesiger is going to talk to us about the countries around the Red Sea, with which he has been acquainted since childhood. He was born in Abyssinia. Before the recent war he was with the Sudan Civil Service. In 1940 he was sent to Abyssinia and volunteered for service there with the Ethiopian Patriot Force, in which he was awarded the D.S.O.

Later he was sent on special duty to Damascus and was able to resume his Arabic studies. Since the war he has carried out several remarkable trips to explore the heart of the area known as the "Empty Quarter," and he is now going to tell us about the most recent of them.

101
179
184

I AM going to talk about the Badu of Southern Arabia; that is to say, the camel-owning nomads who live in and around the Empty Quarter. I wish to make it clear that I am talking about the Badu, or Badwin, and not about Arabs who cultivate or live in towns, for there is all the difference in the world between them. I do not suppose that a sophisticated young town Arab would be flattered if you referred to him as a Badui, though it is surprising how many of them do proudly claim Badu origin, and I do know that no Badui would like to be called a townsman or cultivator. At first sight the Badu of Southern Arabia appear to be very different from those of the north, but I believe that this difference is largely superficial and due to the clothes which they wear. I do not think that either a Sa'ari from the deserts just north of the Hadhramaut or a Wahibi from South-Eastern Oman would feel himself much out of place in an encampment of the Rualla. On the other hand, I think that a townsman from Aden or Muscat would always be conspicuous in Damascus. I wish also to make it quite clear that I am describing conditions in Southern Arabia and not in Arabia as a whole. In the past Badu life was everywhere much the same, harder in some places and easier in others. The last quarter of a century has, however, seen the most revolutionary changes in the north. There Ibn Saud has imposed his iron will upon the tribes. He has subjected the nomad to the rule of the settled Arab, stamped out raiding, and taxed the Badui as well as the cultivator. The same process has been carried out in Trans-Jordan, in Syria, and in Iraq. It was largely the use of the motor-car which made it possible to bring the Badu under control, for that robbed them of their age-old inaccessibility. Previously they had only to retire into the desert to be safe from pursuit, but now they are at the mercy of a motorized patrol, unable to get away and with nowhere to hide. [171]

178
619

Cars have, however, not yet penetrated into the southern desert, and there the old life still goes on. I do not suppose, except that the Badu are now armed with rifles, that their way of life has greatly changed since the times of Abraham. In the south they are still dominant and even unchallenged. It is true that before they enter the valley of the Hadhramaut

12: Thesiger T-3 (ca. 1948) 1950 MJ1 Saudi Arabia
Bedouin MJ4

178
619
they must leave their rifles at a police post, but once they have climbed back on to the escarpment they are free to do as they like, subject only to the restraints of tribal life. Similarly, while they are inside the towns of Inner Oman, where the Imam has established law and order, they must behave themselves, but once they are outside the walls they can only be controlled by diplomacy and not by force, while everywhere in the Dhahirah of Northern Oman jealous and often hostile sheikhs vie with each other in the lavishness of their hospitality and the scale of their gifts to win the support of the Badu. There no sheikh can enforce his authority over the tribes, and none of them would try, lest by doing so he should alienate their support in time of need.

186
812
To understand the Badu character and way of life you must understand the land in which they live—a harsh, unforgiving land which conditions their lives so that they, too, are hard, hard in body and mind. They live in the desert—that is to say, in country which, judged by ordinary standards, is waterless. This applies equally to the barren, broken limestone mountains near the southern coast, to the flat, featureless gravel plains, and to the sands of the Empty Quarter itself, where the mountainous dunes, some of which are 700 feet high, run one behind the other for hundreds of miles. There are, of course, some wells in this desert, but they are usually few and far between; the Sa'ar country has two permanent wells in it, Manwakh and Zamakh; the Manahil country has three or four. Thus in an area the size of Norfolk there might be two wells. I have myself twice travelled four hundred miles between wells. I admit that this is exceptional, but Badu have raided across these very stretches of desert, riding out and back again without touching at a well. You can think what this means when you realize that this distance is twice as far as from Dover to Edinburgh, and that these Arabs travelled at a speed of three miles per hour, relying only on the water which they could carry with them without foundering their camels, and that the camels themselves did not get a drink until they returned a month later.

137
221
132
233
It seldom rains in this desert; in many parts it has not rained for five years, and I have been in places where not a drop of rain has fallen for twenty-five years. By Badu standards a couple of hours' heavy rain in the year means a good year. They cannot, therefore, cultivate, but have to depend for their livelihood on their small herds of camels, and in quest of the pasturage which springs up after rain they travel great distances. Most of this vegetation is not grass, but desert plants like the succulent yellow-flowering tribulus and heliotrope, and in the sands these plants will remain green after a few days' rain for as long as three and four years. But they do not last so long on the gravel plains and among the hills; in such places, however, grow scattered trees and bushes, such as the acacias, which afford valuable pasturage. Where there is rich grazing the Badu can remain for six and even nine months without water, for their camels get all the moisture they require from these green plants, and camels' milk suffices the Arabs themselves for food and drink. In the heat of summer the camels must be watered once a week, and if there is no well near the grazing on which they have wintered they must move back on to a permanent well and graze their herds as best they can on the
233
262

21:Ashkenazi E-4 (no date) 1948 MJ1 Saudi Arabia
Bedouin MJ4

THE 'ANAZAH TRIBES*

TOUVIA ASHKENAZI

619 101 TO THE RABI'A GROUP[1] belong the 'Anazah and the closely related 'Asad who live near each other to the north of the Wâdi Rumma.[2] The Pilgrim Road from Başra[3] to Medina[4] crosses their territory. The 'Anazah, who are scattered throughout the peninsula of Arabia, Syria and 'Irak, are divided [601] into a Southern and Northern branch. All the tribes, and all the clans of the 'Anazah tribes, in the opinion of the ar-Rwala, have a common father and therefore are they beni al-'amm, their paternal cousins.[5] They are called by many travellers the 'Anazah nation.[6] The 'Anazah of the Syrian desert are the most

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128 * Because of limitations of special type available native words are given in the text without diacritical marks. A list showing the proper orthography is given at the end of this article—Editor.

113 [1] *Encyclopaedia of Islam*, 1938, pp. 176-178; see tribal descent of Arabian Bedouins, Carl Raswan, *The Black Tents of Arabia* (Boston, 1935), p. 232; cf. Reynold A. Nicholson, *A Literary History of the Arabs* (1933), p. xix, "The Descendants of Rabia"; Philip K. Hitti, *History of the Arabs* (3rd ed., revised, 1946), pp. 93, 280, 502 n. 1; L. Massignon, *Annuaire du monde musulman* (3rd ed., 1929), pp. 95, 101, 106, 131, 177, 439; Charles M. Doughty, *Travels in Arabia Deserta* (New York, 1946), vol. 2, p. 477.

[2] *Encyclopaedia of Islam*, vol. 1, p. 374; cf. *First List of Names in Arabia (N. W. and S. W.)* (Permanent Committee on Geographical Names for British Official Use, Royal Geographical Society, December, 1931, p. 8 (Rima, Wâdi ar: wadi, 160 km south of Hail; Arabic *A* [for Arabic forms see list at end of this article]). See also David George Hogarth, *The Penetration of Arabia: a Record of the Development of Western Knowledge Concerning the Arabian Peninsula* (New York, 1904), Rumma, W. er –, pp. 164, 184, 190, 208, 233, 239. 273, 277, 285, 288 ff., 296 ff., 306, 316, 326, 340, 341.

[3] Basra: pr. Basra (sharp s); Arabic *B*.

[4] Medina: 350 km north of Mecca; conv. for Arabic *C* – Al Medina; formerly Arabic *D* – Yathrib.

[104] [5] The word durriyya, "descendants," is replaced among the ar-Rwala by the word dena which designates very distant descendants irrespective of whether they have actually sprung from a common ancestor or whether the relationship is due to adoption. This term is employed particularly by the 'Anazah. Dena, "descendants": John Lewis Burckhardt employs this term in 1810 (*Notes on the Bedouins and Wahabys* [2 vols., London, 1830], vol. 2, pp. 4-6); cf. Alois Musil, *The Manners and Customs of the Rwala Bedouins* (New York, 1928), pp. 47-50; Victor Müller, *En Syrie avec les Bédouins* (Paris, 1930), p. 113; *Les tribus nomades et semi-nomades des états du Levant placés sous mandat français* (Beyrouth, July, 1930), p. 7.

[6] Alois Musil, *Arabia Deserta* (New York, 1927), p. 1; Burckhardt, *Notes on the Bedouins and Wahabys*, p. 176; Carl Raswan, *Tribal Areas and Migration Lines of the North Arabian Bedouins* (Geographical Review, vol. 20, no. 3, 1930), p. 494; *idem*, *Vocabulary of Bedouin Words Concerning Horses* (Journal of Near Eastern Studies, vol. 4, no. 2, 1945), p. 97.

powerful of all the purely nomad confederations from the borders of 'Irak to 619
the eastern frontiers of Syria.[7] 101

(1) The Southern 'Anazah, comprise the tribes from which are descended 619
the Ab al-Hayl, Eben Sabah, Ebn Sa'ûd, and various clans of the Kahṭan and the Muntifeš (al-Aškar, etc.). (2) The Northern 'Anazah are subdivided into (a) the Dana Muslim, and (b) the Dana Bišr. The Dana Bišr include the Wuld 'Ali[8] and the ar-Rwala,[9] who are also known as the Al-Glâs.[10]

THE NORTHERN BRANCH

The Northern Branch of the 'Anazah are subdivided, as we have mentioned, 619
into two branches: (a) Dana Bišr and (b) Dana Muslim. 622

According to Gertrude Bell,

> The Anizah are divided roughly, into three groups. The Amarat, who claim descent from a legendary ancestor called Bishr, occupy, under Fahad Beg ibn Hadhdhal, the south-east angle of the Syrian desert and spend the summer near the Euphrates. The

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[7] *Review of the Civil Administration of Mesopotamia* (India Office, 3rd December 1920: 113
Presented to both Houses of Parliament by Command of His Majesty, London, 1920 [Cmd. 1061]), pp. 39-40; Musil, *Manners and Customs of the Rwala Bedouins;* Max Fr. von Oppenheim, *Die Beduinen* (Leipzig, 1939), vol. 1: "Die Beduinenstämme in Mesoptamien und Syrien," pp. 62-130; *Les tribus nomades et semi-nomades, etc.*, pp. 15-33; Müller, *En Syrie avec les Bédouins*, "Les tribus du desert," pp. 41-45, 113-123; Raswan, *The Black Tents of Arabia*, pp. 110-112; *Les tribus arabes de Syrie* (Beyrouth, 1922), p. 6; *The Military Handbook of Palestine and Syria* (Cairo, 1918), pp. 53-55; J. C. Glubb, *The Bedouins of Northern Iraq* (Journal, Royal Central Asian Society, vol. 22, part 1, 1935), p. 15; E. Bräunlich, *Beiträge zur Gesellschaftsordnung der Arabischen Beduinenstämme* (Islamica, vol. 6, part 1, Leipzig, 1933), p. 89; Raswan, *Tribal Areas and Migration Lines, etc.*, pp. 497-499; *Report of the Commission Entrusted by the Council with the Study of the Frontier between Syria and Iraq* (League of Nations, Mandates: Official No. C. 578, M. 285, 1932), vi, p. 27.

[8] *Les tribus nomades et semi-nomades, etc.*, pp. 26-28; Musil, *Arabia Deserta*, p. 84; Raswan, *Tribal Areas and Migration Lines, etc.*, p. 499, map, "Tribal Areas of the 'Aneze Tribes."

[9] Musil, *Manners and Customs, etc.; idem, Arabia Deserta*, pp. 14-16; *Les tribus nomades et semi-nomades, etc.*, pp. 19-25; Müller, *En Syrie avec les Bédouins*, pp. 113, 123; Oppenheim, *Die Beduinen*, vol. 1, pp. 62-130; *The Military Handbook, etc.*, p. 53; Lady Bell, ed., *The Letters of Gertrude Bell* (New York, 1927), vol. 1, pp. 332, 351; Doughty, *Travels in Arabia Deserta*, vol. 1, pp. 234, 271, 358, 376, 388, 565; vol. 2, pp. 37, 92, 134, 205, 269, 326; T. E. Lawrence, *Revolt in the Desert* (New York, 1927), pp. 58-59, 95, 111, 244, 249, 260, 268, 274, 296, 299, 302, 310, 315, 320, 324; *Report, Iraq for the Year 1929* (Colonial no. 55, 1930), pp. 35-36.

[10] Doughty, *Travels in Arabia Deserta*, vol. 1, p. 271. Doughty remarks further "Incorporate of old with the Ruwàlla, are the ancient Annezy Aarab, el-Jellàs; of whom a wady of Kheybar, their former possession long forsaken by them, is yet named" (vol. 1, p. 377). And further he notes: "We came through palm-groves in a valley bottom, W. Jellâs, named after the old division of Annezy, which having long since forsaken Kheybar, are at this day—we have seen—with the Ruwàlla in the north" (vol. 2, p. 92; also pp. 134, 205).

619
622 Rwala under Nuri Ebn Shalan, are opposite neighbours of the Amarat on the Syrian side, and just as the Amarat turn to Karbala and Najaf for supplies, so the Rwala turn to Damascus. The third group is composite and consists of the Fedan and Sbaa, both descended, like the Amarat, from Bishr. The Fedan follow the Mheyd family; among the Sbaa, Eben Murshid and Ebn Kuayšiš are the leading saikhs.[10a]

DANA BIŠR

The Dana Bišr consist of a number of independent groups of families: el-Fed'ân, Khorsa, as-Sba'a 'Ebede, and as-Sba'a Kmusa. Each of these groups, properly speaking, is a tribe.

According to Burckhardt, the Dana Bišr

> divide themselves into two great branches: (1) The Tana Madjed Arabs to whom belong as minor tribes, the Fedan and the Seba; (2) The Selga Arabs. Of these the greater part occupy the district of El Hasa on the Persian Gulf, belonging to the Wahabys. Of these Selgas there are three ramifications, the Medheyan, Metarafe, and the considerable tribe called Oulad Soleyman. The Selga Sheikh is Ibn Haddal, a strenuous supporter of the Wahabys. He was present in almost every battle fought from the year 1812 to 1815 in Hedjaz against the army of Muhammad Aly; and it was chiefly through his exertions that Tousoun Pasha was kept completely in check on his progress in spring 1815, from Medinah towards Kasym.[11]

And further he states.

> El Besher, the most numerous of the Aeneze tribes. Their great chief is ibn Haddal, who encamps with his tribe in the Nedjed where most the Besher tribe have taken up their abode. Ibn Haddal is at the same time one of the principal men at the court of Derayeh, if so may be styled the seat of Ibn Saoud. . . . The Besher are divided into the following powerful tribes—el Fedhaan, Ibn Imhyd, Ibn Ghehein (who conducted me to Palmyra in 1810), Ibn Kay Shyshe, Ibn Ghedzour, el Zebaa. In my way from Hanah to Tedmor. I found all the watering-places occupied by Arabs of this tribe: the greater part of them are in Nedjed; el Mauddje, el Metarafe, whose brethren are likewise in Nedjed; el Seleymat, el Hosseny (not to be mistaken for the Hessene) el Medheyan. Thus far extends my knowledge of the greater Aeneze tribes.[12]

619 The term Dana Bišr is equally used to denote the tribes of northern Syria as well as those of 'Irak. According to Raswan, who lived for many years among the 'Anazah tribes, "the Bishri [include] the three federated clans of the Anaza: the Fid'an, Sba and Amarat. . . ."[13] Bišr is the name of Abd's ancestor whose

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[10a] *Review of the Civil Administration of Mesopotamia*, p. 41.

[11] Burckhardt, *Notes on the Bedouins and Wahabys*, vol. 2, pp. 4-6.

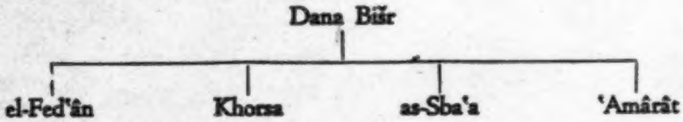
[12] *Idem*, vol. 1, pp. 8-9.

[13] Raswan, *The Black Tents of Arabia*, p. 28.

21:Ashkenazi E-4 (no date) 1948 MJ1 Saudi Arabia
Bedouin MJ4

progeny branches into two: 'Abd and 'Amârât.[14] The el-Fed'ân and as-Sba'a are 619
brother tribes, of the same blood as the 'Amârât, and all three unite when one is attacked by outsiders.[15]

TABLE 1



DANA MUSLIM

The Dana Muslim consist of the Beni Wahab and the Al-Glâs, the ar-Rwala 619
being a subdivision of the latter. The Beni Wahab are divided thus: (1) al- 622
Hsene;[16] (2) Wuld 'Ali: consisting of Dana Mifreg, head chief from the family of Eben Smeyr; al-Mašta, head chief from the family of Eben Tayyar; al-Maṣâlîh, head chief from the family of Eben Ga'îš. The Al-Glâs are divided into al-Mihlef and ar-Rwala.

The ar-Rwala traditions explain that originally the Dana Muslim divisions were encamped in the vicinity of Heybâr,[17] where in the valley of Al-Glâs they still have their hlal, palms. From there they are said to have moved towards the north.[18]

The first tribe to migrate was al-Hsene, whose chief was descended from the kin of Eben Melhem. To him was entrusted the control of the Pilgrim Road

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[14] This is one chapter in Arab genealogy which it would be interesting to explore. Cf. *Les tribus arabes de Syrie* (Haut Commissariat de la République Française, Direction du Service des Renseignements du Levant, Beyrouth, May 1922), p. 56. Müller gives a different spelling: Obeid and Amor *(En Syrie avec les Bédouins,* p. 122). A French document gives Amer (Amarat and Obeid) (*Les tribus nomades et semi-nomades, etc.*, p. 15: "Généalogie des Anézés"). See also Doughty, *Travels in Arabia Deserta*, vol. 1, p. 376.

[15] Doughty cites the relation between the three: "Sbâ, Feddân, Ammarât" (*Travels in Arabia Deserta*, vol. 1, p. 376).

[16] Their head chief is from the family of Eben Meryed. On the al-Hsene consult *Les tribus nomades et semi-nomades, etc.*, pp. 31-33, and Müller, *En Syrie avec les Bédouins*, pp. 113-114.

[17] Heybâr: 130 km north of Medina; Arabic E. Doughty calls that neighborhood "Kheybar the patrimony of Annezy" (*Travels in Arabia Deserta*, vol. 1, p. 314); Hitti, *History of the Arabs*, pp. 117, 169; Hogarth, *The Penetration of Arabia*, pp. 21, 30, 36, 68, 169, 184, 267, 272, 273, 282 ff., 289 ff., 317, 340; William Muir, *The Life of Mohammed from Original Sources* (T. H. Weir, ed., Edinburgh, 1912), pp. lxxii, cv, 87, 113 n., 222 n., 283, 310 n., 320 n., 343, 348, 361 n., 374, 375-383, 386 n., 394, 399 n., 419, 425, 481, 503, 513, 528, 536; conquest of, p. 374 ff.

[18] Musil, *Manners and Customs, etc.*, p. 89.

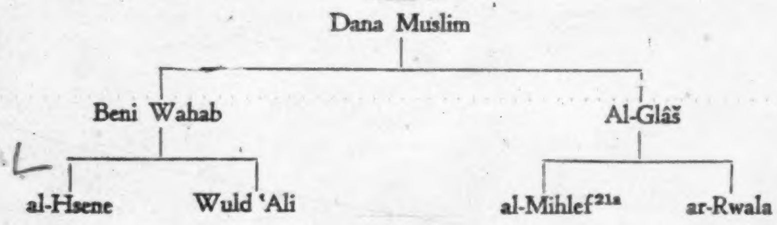
21:Ashkenazi E-4 (no date) 1948 MJ1 Saudi Arabia
Bedouin MJ4

619 622 from Damascus as far as al-'Ela',[19] in return for which he received a large sum of money from the Turkish Government. In the oasis of Heybâr several families of Wuld Sleyman and the Wuld 'Ali still have their palms. The Serahin, who belong to the as-Sba'a tribe and obey the chief of the kin of Abu-Sama, have their fellahin there.[20]

The house of Sa'ûd is a descendant from the 'Anazah branch, who further belong to the Maṣâlih. King 'Abd el-'Azîz Eben Sa'ûd honors and appreciates the feelings of these 'Anazah, and especially those belonging to the Maṣâlih. According to Hafiz Wahbe,

> in the year 850 of the Hegira came Rabî'a, son of Man'a, from their ancient abode, called Dar'a near Katif to 'Ali Eben Dar'a master of Hagr and Gaz'a near ar-Riad, member of the Rabî'a Eben Man'as tribe. Eben Dar'a gave the latter Mulayid and Guzayba, famous places in Dar'a. They settled down and built there these places, he, and his descendants after him. Man'a was the father of Rab'a who became famous and powerful all around his place. His son Musa was even more famous than his father. Musa was father of Ibrahîm, grand father of Mukran and Sa'ûd. Sa'ûd is the father of the House of Sa'ûd.[21]

TABLE 2



THE SOUTHERN BRANCH

To the Southern Branch of the 'Anazah belong: (1) Ab al-Hayl, (2) Ebn Sabah, (3) Ebn Sa'ûd, (4) Kahaṭan—various clans, (5) Muntifeš, (6) Al-Aškar, chief of the Muntifeš tribe are also descendants from the 'Anazah.

CHIEFTANSHIP

622 104 The word ḳowm indicates the Bedouins ruled by a chief. Thus it is possible to say: "Kowm eben Sa'lân, he is of the ḳowm of Eben Sa'lân"; "the ḳowm of

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[19] Hogarth, *The Penetration of Arabia,* pp. 182, 183, 184, 271.

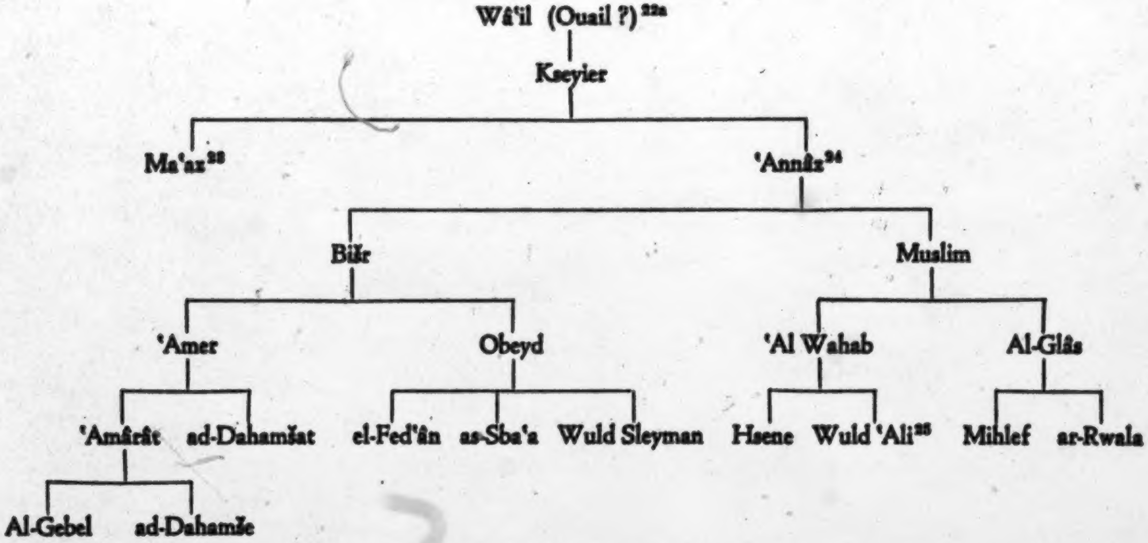
[20] Musil, *Manners and Customs, etc.,* p. 58.

[21] Hafiz Wahbe, *Gaziratu-l-'Arab fi-l-karni-l-' Išrin* [The Arabic Peninsula in the Twentieth Century] (Cairo, 1354:1935), pp. 106-107. Cf. K. S. Twitchell, *Saudi Arabia, with an Account of the Development of its Natural Resources* (with Edward J. Jurji, 1947), p. 88.

[21a] Also called Muhallaf.

TABLE 3

Genealogy of the 'Anazah[22]


Wâ'il (Ouail ?)[22a]
Kaeyier
Ma'az[23]
'Annâz[24]
Bišr
Muslim
'Amer
Obeyd
'Al Wahab
Al-Glâs
'Amârât
ad-Dahamšat
el-Fed'ân
as-Sba'a
Wuld Sleyman
Hsene
Wuld 'Ali[25]
Mihlef
ar-Rwala
Al-Gebel
ad-Dahamše

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[22] *Les tribus nomades et semi-nomades, etc.*, p. 15; Müller, *En Syrie avec les Bédouins*, p. 122.

[22a] Cf. "Wallyin (sons of wâil, that is the Annezy)" (Doughty, *Travels in Arabia Deserta*, vol. 2, p. 477). Cf. Müller, *En Syrie avec les Bédouins*, p. 122: "Tableau de parenté des Anézés" (Ouaïel or Ourneil); *Les tribus nomades et semi-nomades, etc.*, p. 15; "Généalogie des Anézés."

[23] Doughty, *Travels in Arabia Deserta*, vol. 1, p. 94.

[24] Raswan, *The Black Tents of Arabia*, p. 232.

[25] Were called before Al-'Ali (Rîed Eben-Smeyr) (*Arabia Deserta*, p. 84).

104 622 Eben Me'gel are encamped here"; "the ḳowm of Eben Gandal also took part in the raid"; but such a phrase as "That is the ḳowm of the Rwala" or "He is descended from the ḳowm of the Frege," will never be heard. When the late Prince Eben Sa'lân spoke of gemâ'ati, he was thinking of the various tribes who obeyed his orders and who would hasten to his assistance. Gemâ'a is almost the same as ḳowm.[26] The rank of chief[27] is hereditary in a definite house, âl.[28] It is usual to recognize as chief that member who is most suitable by reason of his mental and physical qualities; nor need he be the oldest in the ruling house. Among the clans and tribes ruling houses may persist as such until they die out, although their power may have become extremely weak and many families may have deserted them. A head chief or prince to whom the other chiefs have submitted, either of their own free will or under compulsion, and who represents a whole tribe or group of tribes, is overthrown more frequently than an ordinary chief, and his rank passes to another kin. This most frequently happens if the hereditary head chief is not distinguished by warlike ability. He then directs the external affairs of his tribe as Seyh al-bâb, while affairs of war are left to a man from a different kin. Such a leader is known as Seyh aš-šdâd or Seyh al-harb. If he succeeds in subduing the enemy and concluding a favorable peace, several clans may become attached to him. They obey him in peace. There ensue wars in which the hereditary head chief generally succumbs and his house acknowledges the supremacy of the previous military commander, who then becomes Seyh al-bâb as well.[29]

● 619 622 173 According to tradition the head chief of all the Rwala was originally descended

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[26] Musil, *Manners and Customs, etc.*, pp. 50-51.

[27] The ar-Rwala give the name of Šeyh and also Šuyuh to their head chief. The head chief declares war and concludes peace. Cf. *Les tribus nomades et semi-nomades, etc.*, pp. 7-9; Müller, *En Syrie avec les Bédouins*, pp. 202-208; Mohammed Fadhel Jamali, *The New Iraq: its Problem of Bedouin Education* (Bureau of Publications, Teachers College, Columbia University, 1934), pp. 27-29; Leo Haefeli, *Die Beduinen von Beersebe: ihre Rechtsverhältnisse Sitten und Gebräuch, aus dem Arabischen Übersetzt* (Luzern, 1938), pp. 29-31: "Eine Buch des Gouverneurs 'Aref el-'Aref in Beersaba"; Touvia Ashkenazi, *Tribus semi-nomades de la Palestine du nord* (Paris, 1938), pp. 51-53.

601 [28] Generally the word âl denotes the same as beni or eben, its meaning being wider than that of ahl. Feriš is the name given to a group of kindred descended from the same ancestor. A Feriš is also wider than an ahl. The clan and sometimes the kin are denoted by the word âl, which is often interchanged with the article al, although the meaning of the former is known to every Rweyli, a member of the ar-Rwala tribe. Cf. Musil, *Manners and Customs, etc.*, pp. 47-50; Ign. Goldziher, in Zeitschrift der Deutschen Morgenland Gesellschaft, vol. 50, pp. 11-117; *Encyclopaedia of Islam*, p. 248; Bräunlich, *Beiträge zur Gesellschaftsordnung, etc.*, part 1, pp. 68-111; part 2, pp. 182-229.

[29] Musil, *Manners and Customs, etc.*, pp. 50-51.

from the kin of the Kaʿḳaʿa. Saʿlân was the son of worthy parents. Although 619
he had no property of his own, he had charge of the camel herdsmen of the al- 622
Murʿâz kin in the capacity of a fedâwi, free born servant. The herds grazed in 173
the environs of a certain settlement in Negd. The Kaʿḳaʿa once stole flocks of sheep and goats from the settlers and drove their camels into their fields. The settlers rushed out, captured the herds of camels, and hid them in the enclosed palm gardens. The Rwala surrounded the settlement, but they could not break down the defence, and the settlers threatened that the captured camels would die of hunger if the Rwala did not abandon the blockade. Accordingly the head chief of the Rwala made an offer of peace to the elder of the settlers. The elder declared that he would not negotiate except with his acquaintance Saʿlân and that he would not give up the camels except to him. The representatives of the Frege and Ribišân pleaded with the chief to give Saʿlân the seal ring, and this was done. Saʿlân went to the elder and came to terms with him. The settlers returned the captured camels. All praised Saʿlân and said that he was a gentleman. Saʿlân remained in the settlement and did not return the ring to the head chief. The settlers, the Frege, and the Ribišân supported him, and after four years he overthrew the head chief and himself guided the destinies of all the Rwala. A struggle for priority ensued between the head chief Eben Saʿlân with his Rwala and chief aš-Sreyfi of the Kwačbe. The latter belonged to the Kahaṭan division of the ʿAnazah. Originally they camped in Negd. Under their chief aš-Sreyfi they advanced to the territory of the Rwala and encamped to the east of al-Gowf.[30] They wished to act and rule in complete independence, but the Rwala declared that they must acknowledge the Rwala supremacy or else withdraw. Thereupon the Kwačbe joined with the Sammâr and Zefîr[31] and undertook a great raid upon the tribes obeying Eben Saʿlân. They were led by the seven sons of aš-Sreyfi. The Kwačbe and Sammâr wished to avenge their great

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101 [30] al-Gowf: oasis, northern Negd; Arabic *F* or *G* – Gowf al-ʾAmir. Gowf al-ʾAmir, the
ancient Dûmat el-Gendel, a great oasis and suburbs in the south of the Syrian Desert and
326 on the border of the Nefûd. Gowf signifies a hollow or low ground. The Sunnʿa of Gowf
are greatly esteemed in all northwestern Arabia and in the lands beyond the Jordan for their
438 skill in metal- and marble-working (coffee mortars and pestles). There is a salt traffic from the neighborhood of Gowf to the Hawrân, whither there come every year many poor Gowfies to labor for the Druses. Cf. Hogarth, *The Penetration of Arabia:* Gowf (North), pp. 18, 36, 116, 157 ff., 162 ff., 170, 173, 247, 250 ff., 256, 266 ff.; Gowf (South), pp. 31, 56, 198, 200, 201, 210, 334. On the occupation of Gowf by Eben Saʿûd and the abandonment of the oasis by the ar-Rwala consult *Les tribus nomades et semi-nomades, etc.*, p. 19. Gowf is mentioned by T. E. Lawrence in the First World War as Nuri Eben Saʿlân's capital (*Revolt in the Desert*, p. 59).

[31] On the tribe of Az-Zefîr consult Alois Musil, *The Middle Euphrates*, p. 24; *idem*, *Northern Negd*, p. 169; Glubb, *The Bedouins of Northern Iraq*, p. 15.

21:Ashkenazi E-4 (no date) 1948 MJ1 Saudi Arabia
Bedouin MJ4

● 619 622 173 defeat, and in the following year marched against the Rwala. This time it was to be finally decided who should command, and therefore the Kwačbe marched with their families, tents, and flocks, and established a war camp, manah, and Haw'a (or al-Hawa) to the east of the settlement of Skâka.[32] The Rwala had previously occupied all the wells for a considerable distance around. The Kwačbe, together with the Sammâr, made several attacks on the encampment of the [721] Rwala, but each time they were repulsed. The Rwala, who were commanded by a war-chief ('azid al-harb) Fheyd eben Ma'abhel, never attacked but so pressed their adversaries closer and closer that they were unable to obtain water anywhere. Then the elders of Kwačbe sent a messenger to Fheyd with a request for peace, and offered the Rwala half their herds. Fheyd agreed and peace was concluded. This harsh war is known as Manah az-Zren, "Battle-camp of the Two Starvations." The Sammâr, the allies of the Kwačbe, did not accept the peace and threatened them with war. Aš-Sreyfi then decided that he would acknowledge the supremacy of the Rwala and would join them entirely. [illegible] daughter Kut married Fheyd and his Kwačbe encamped together with the Rwal[illegible]

Still it is important to note what Burckhardt says of the Seyh of Wuld 'Ali, who in his time had their winter quarters on the Hagg road as far as Kal'at Zerkâ;[34] according to him "their sheikh, is named el Teyar: he occupies the first rank among their chiefs, and is therefore styled Abou el Aeneze, or 'Father of the Aenezes'."[35] According to Lawrence, "Nuri Shaalan, the great Emîr of the Rwala, who after the Sherif[36] and Ibn Saud[36a] and Ibn Rashid[37] was the fourth figure among the precarious princes of the desert."[38]

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[32] Sakâka: 50 km northeast of Gowf; Arabic *H.*

[33] On the tribe of ar-Rwala consult Musil, *Manners and Customs etc.*; Doughty, *Travels in Arabia Deserta*, vol. 1, pp. 234, 271, 358, 376, 388, 565; vol. 2, pp. 37, 92, 134, 205, 269, 326; *Les tribus nomades et semi-nomades, etc.*, pp. 19-24; Musil, *Arabia Deserta*, pp. 14-16; Müller, *En Syrie avec les Bédouins*, p. 113; *The Military Handbook, etc.*, p. 53; Oppenheim, *Die Beduinen*, vol. 1, pp. 62-130.

[34] Kal'at ez-Zerkâ, close to the spring of that name (Trans-Jordan).

[35] Burckhardt, *Notes on the Bedouins and Wahabys*, vol. 1, pp. 3-4.

[36] Hussein Eben 'Ali (1856-1931): first king of the Hegâz (1916-1924) and founder of the modern Arab Hshimite dynasty; Grand Sherif of Mecca (1908-1916) as a result of the Young Turk movement. In the World War he first sided with the Turks; later, on advice of his son Feisal and of Colonel T. E. Lawrence, he joined the Allied cause.

[36a] 'Abd-al-'Aziz ibn-'Abd-ar-Rahmân al-Faisal ibn-Sa'ûd (b. 1880?): King of Saudi Arabia (from 1932); born Riyadh, son of 'Abd-ar-Rahman; Wahabi sultan of Negd. In World War I he sided with the British against the Turks; invaded and conquered (1924-1925) the Hegâz, forcing abdication of King Hussein and his son 'Ali; proclaimed himself King of Hegâz (1926); changed his title from Sultan of Negd to King of the Hegâz and Negd; by decree (1932) he proclaimed the official name of Hegâz and Negd as Kingdom of Saudi

21:Ashkenazi E-4 (nodate) 1948 MJ1 Saudi Arabia
Bedouin MJ4

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The paramount chief of the ‘Amârât is Fahad Beg Ebn Haddal who is nominally the ultimate lord of all ‘Anazah, though, in fact, his western neighbor, Ebn Sa‘lân, who commands the Syrian side of the desert, was more a notable personage. Unlike the Amîr of Gebel Sammâr and the ruler of Negd, Fahad Beg has no fixed abiding place. He lives with his tribe, true people of the camel, who follow where their grazing herds lead them. Yet the strong castles of Ebn Sa‘ûd and Ebn Rashîd are not more impressive to the imagination than Fahad's encampment. In spring you may find him in the grassy steppes of the Syrian desert, with a couple of hundred tents round him, widely scattered in complete security from attack, and during many hours before you reach him you ride through his camel herds, for the ‘Anazah are the greatest of all breeders. The old Seyh, seated on fine carpets in his guest tent, with his hawk and his greyhound behind him, offers a picture of tribal dignity which walled cities and the lofty halls of the central Arabian princes and their troops of armed slaves cannot rival.[39] In 1920, Fahad Beg claimed to be paramount chief of all ‘Anazah (Syria and 'Irak), but whatever his *de jure* rights may be, *de facto* he has no shadow of authority over the Rwala and the chief Nuri Ebn Sa‘lân. The Fed‘ân and the Sba‘a give Fahad scarcely definable recognition, which never, or very rarely, amounts to obedience; and even his ‘Amârât Seyhs obey or turn a deaf ear to him as suits their convenience. Overlordship among the Bedouins is a loose term. Nevertheless, Ebn Haddal is the greatest nomad potentate on the western borders of 'Irak. The Turks endeavored to incorporate him into their administrative scheme by making Fahad's father Kaimakam of the desert between the Sitatah oasis and Karbala,[40] where (at the end of a canal running out from the Euphrates) he

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Arabia. For a short account of the rise of the Wahabis under Eben Sa‘ûd and the latter's conquest of Hegâz see *The Statesman's Year-Book* (1929), pp. 645-647.

37 Gertrude Bell writes on May 4, 1916: "I am now engaged in getting into communication with Ibn Rashid, whom it is rather important to preserve as a neutral if we can do no more. He is only about 4 days off and Sir Percy Cox has approved warmly of my sending him a letter. A curious game, isn't it, but you can understand that it is exciting to have a hand in it" (*Letters of Gertrude Bell*, vol. 1, p. 376). Dr David Hogarth, President of the Royal Geographical Society, gave an account on April 14, 1927, before the Society, of Gertrude Bell's adventurous expedition to Hayil, the capital of Gebel Sammâr: province, northern Negd; Arabic *I*.

Members of the ruling house are captives at the court of Ebn Sa‘ûd at ar-Riyadh in Negd. The province of Gebel Sammâr was annexed to the Kingdom of Saudi Arabia.

38 Lawrence, *Revolt in the Desert*, p. 173.

39 *Review of the Civil Administration of Mesopotamia*, p. 41. Cf. Robert Montagne, *Notes sur la vie sociale et politique de l'Arabie du nord* (extract, Revue des Études Islamiques, année 1932, Paris, 1932); Glubb, *The Bedouins of Northern Iraq*, pp. 17-21; Eldon Rutter, *Slavery in Arabia* (Journal, Royal Central Asian Society, vol. 20, part 3, 1933), pp. 315-332.

40 Karbalâ: pr. Karbalâ, 80 km southwest of Baghdad; Arabic *J*. an-Najaf: pr. An Najaf, 145 km. south of Baghdad; Arabic *K*.

619 622 owned a few acres of arable land, tilled by riverain fellahîn. These his son inherited, together with the Turkish title. It was one of the boldest strokes of Ottoman make-believe, but it could not give the nomad Seyh the remotest resemblance to a Turkish Effendi.[41]

We have to conclude that there is no one paramount chief among the 'Anazah tribes. The two most important 'Anazah chieftains are Fawwâz Ebn Sa'lân and Fahad Ebn Haddal on the borders of 'Irak and the Syrian desert respectively.[42]

STATISTICS

161 We have little knowledge about their numbers in ancient times. We may relate what Burckhardt says when he travelled amongst them:

> From some Damascus pedlars, who had passed their whole lives among the Bedouins, I learned particulars which induce me to state the force of the Aeneze tribes alone mentioned (viz: El Besher) (their brethren in Nedjed not included) at about ten thousand horsemen, and perhaps ninety or one hundred thousand camel-riders; a number rather over than under rated.[43]

And elsewhere he states:

> To detail all their minor branches or yowayehs, would be to give an index of all their families, every large family with its relations constituting a small tribe in itself. It is difficult to ascertain the numbers of each tribe, from a prejudice which forbids them to count the horsemen; as they believe like the eastern merchants, that whoever knows the exact amount of his wealth may soon expect to lose part of it.[44]

Modern travellers have checked and left us more particulars with regard to statistics of the 'Anazah tribes. The whole tribe was estimated by Lady Anne Blunt, in 1879, as follows: 1. Fedáan—4,000 tents; 2. Sebáa—4,000 tents; 3. Ibn Háddal—4,000 tents; 4. Hesénneh—500 tents; 5. Roála or Jeláas—12,000 tents; 6. Wélled Ali—3,000 tents; 7. Sirhán—?; 8 and 9. Erfuddi and Towf—?.[45] Habib Chiha estimated them at 97,000 tents.[46] During the First World War (1914-1918) the 'Anazah of Syria were estimated by the Intel-

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[41] *Letters of Gertrude Bell*, p. 41.

[42] Cf. Raswan, *The Black Tents of Arabia*, pp. 115-116. Fawwâz Ebn Sa'lân became head chief of the ar-Rwala tribe and its satellites at the death of the Emir Nuri Eben Sa'lân, his grandfather, which occurred July 1, 1942 (*Palestine Post*, July 3, 1942).

[43] Burckhardt, *Notes on the Bedouins and Wahabys*, vol. 1, pp. 8-9.

[44] *Ibid.*

113 [45] Anne Blunt, *The Bedouins of the Euphrates*, pp. 190-192; *Encyclopaedia of Islam*, vol. 1, p. 346.

[46] Habib Chiha, *La province de Baghdad; son passé, son présent, son avenir . . . et une étude inédite sur les tribus nomades de la Mésopotamie* (Cairo, 1908), p. 243.

161 the Sba (3,000 tents), who winter to the east of the Jebel Aniza and advance as far as the Gaara region itself; and the Ruwalla (4,000 tents).[58]

No census was made among the Bedouins and it is clear that real statistics are lacking nowdays.

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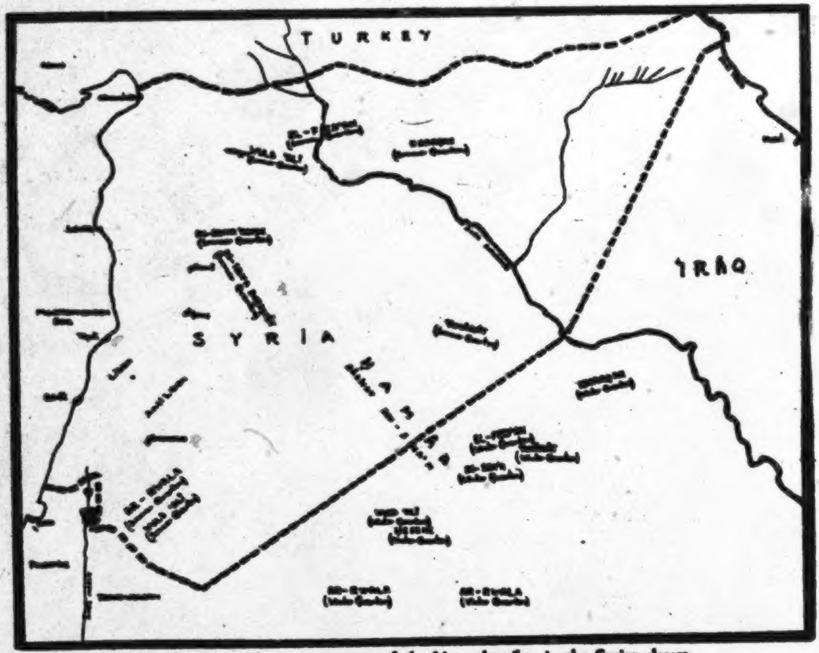

FIG. 1. Summer and winter quarters of the 'Anazah tribes in the Syrian desert.

MIGRATION PROBLEMS

221 At the present time the district covered by their wanderings include the whole Syrian plain, and reaches to the north as far as the latitude of Aleppo, and they are also found in the Beka'a,[59] to the south as far as the Sammâr hills, and east-

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[58] *Report of the Commission Entrusted by the Council, etc.*, p. 27.

[59] Cf. L. Dubertret and J. Weulersse, *Manuel de géographie: Syrie, Liban et Proche Orient* (Beyrouth, 1940), part 1: "La péninsule Arabique," pp. 15-16.

TRIBAL AREAS AND MIGRATION LINES OF THE NORTH ARABIAN BEDOUINS

Carl R. Raswan

[With separate map, Pl. V, facing p. 502]

114 SINCE 1911 the writer has spent a total of about seven years among the Bedouins. The main purpose of his repeated visits to northern Arabia has been the breeding of Arab horses and study of their history. Incidentally he has been impelled to determine as accurately as possible the *dira* or pasture districts of the various Bedouin tribes.

114 102 The accompanying maps are based largely upon personal observations and inquiries among the 'Aneze, Shammar, Shararat, Huetat, Beni Sakhr, and other tribes, supplemented by data gleaned from Doughty's "Travels in Arabia Deserta" and more especially from Alois Musil's works. While the maps are in no sense final or complete, the writer is confident that their delineation of the tribal areas is more accurate than that shown on any previous maps.

DEFINITE BOUNDARIES

619 131 101 221 The migrations of the Bedouins are not arbitrary, aimless wanderings in the wilderness. Well defined landmarks limit them. Tribes related by blood ties may frequently use the same districts together at certain seasons of the year. One tribe may conclude a treaty with strangers, permitting the latter to use its pastures and watering places for a specified period. Or else a powerful tribe, like the Ruala, may invade an enemy's territory without warning. In this case constant bickering, raiding, and skirmishing is the inevitable result.

A great northward shift of the Shammar and 'Aneze nomads took place during the first part of the seventeenth century, and the existing apportionment of the tribal areas was at that time roughly established. The boundaries which the various tribes now claim as their own and which are marked by water holes, variations in the desert surface (as between lava rock, gravel, red sand, etc.), dry watercourses, solitary hills, mountain ranges, cultivated tracts, and the like, have been definitely fixed since the beginning of the last century. Some of the more important of these landmarks are shown on Plate V, facing p. 502.

As a typical example of a tribal area let us examine the *dira* of the 'Amarat tribe of the 'Aneze "nation" (Fig. 1). The eastern limit

of their wanderings approaches close to Baghdad, Kerbela, and 619
An-Nejef. To the south, in seasons of sufficient rain, they pasture 131
their herds on the tract of Al-Hejera; but when rain is scanty they 101
move westward and thence northward around the southern and 221
western edges of Al-Wudiyan. Thence, crossing Wadi al-Ghadaf, Wadi al-Hazimi, and Wadi Hauran (near Ar-Rutba, now a military outpost of 'Iraq) they reach their northern limits at the base of the mountains Abu Rijmen and Jebel Bishri between As-Sukhne and Deyr az-Zor. Within this *dira* lie the boundaries of the pasture districts of other tribes. In the north the Fed'an range as far south as 'Aqlat Shuab (where their great chief Turki ibn Mheyd lies buried), and the Sba'a go south to Wadi al-Ghadaf. The Fed'an and Sba'a are brother tribes, of the same blood as the 'Amarat, and all three unite when one is attacked by outsiders. The territory of the Ruala, also related by blood to the 'Amarat, overlaps that of the latter in Al-Wudiyan and Al-Hejera; and on the south Al-Hejera is also occupied by the Shammar (Fig. 2). In addition, the 'Amarat share part of their *dira* with 'Aqeydat, Dleym, and Khaza'el (Fig. 3), tribes of the second rank, despised by the strong Bedouins of noble blood, with whom, however, they are occasionally allowed to migrate.

RELATION TO NATURAL FEATURES

Since very early times three great natural features have borne 133
a close relation to the territorial subdivision of the major nomadic 162
nations of northern and central Arabia. The first is a well defined depression that cuts across the entire peninsula from the Red Sea at Al-Wejh to Basra and is marked by the irregular lines of Wadi Humdh to the west and of Wadi Ruma' and its continuation, Al-Baten, to the east. The watershed between these two systems of wadies lies east of Khaybar in Jebel Abyadh. The ancient Bedouin tribes occupying areas north of this depression are now represented also in Syria and Mesopotamia, but those with pastures south of the depression appear to have remained in central Arabia.

The second great natural feature is the Nafud sand desert and its principal outliers, Al-Labbe and Ad-Dhana. The sands of the last reach south across Wadi Ruma' and, extending between Hufhuf and Riyadh, finally connect with the boundless southern sands of the "Empty Quarter." These *nafuds* have always constituted natural limits for the migrating nomads and their herds. During winter and spring they are healthful country: out of the sands, moistened by the rains, springs up a fragrant pasture growth, and the bushes sprout forth life-giving leaves and flowers; but at other seasons all is a desolate waste. On rare occasions the nomad nations whose normal ranges lie far north in Syria return to this cradle of their race. The northern

133 group of the Weld 'Ali, for instance, in certain winters wander with
162 their powerful allies, the Ruala, southward to the neighborhood of
Teyma', returning north again after their mares and camels have
foaled.

133 The third great natural feature is the chain of hills (Ar-Rawaq,
619 Abu Rijmen, and Jebel Bishri) which stretches in an almost straight
line from Damascus to Deyr az-Zor on the Euphrates. Sheep-
162 breeding Bedouins are found north of these hills, camel breeders to
233 the south. The sheep breeders occupy a steppe-like rolling country,
178 rich in pasture which lasts into the beginning of summer. Settled
areas are nowhere far distant to east and west, and the tribes occupying
these steppes will undoubtedly be the first to establish permanent
settlements. As far north as Tel el-Abyadh near the Turkish frontier
the writer has noticed members of the Fed'an intermarrying with
settlers of that region. Mijhem ibn Mheyd, chief of the Fed'an,
owns many villages in Syria, and several thousand of his Bedouins
are even now at work in the fields, although the majority prefer
tending live stock to plowing. The Tayy, one of the purest, most
aristocratic Bedouin tribes from central Arabia, are now found in
Mesopotamia, far north near Nisibin, where they seldom fold their
tents, pack them on camels, and carry them to new pasture grounds.
Half of their tents are "permanently" fixed, with reed and clay walls
supporting the goat's-hair canvas. Indeed, the Tayy have become
a degenerate people!

The Bedouins with the largest pasture circles (those bordering on the Nafud) will probably survive longest as true nomads. These are the great camel breeders, the Ruala and some of the Shammar, who hold the vast tracts of Al-Hamad and Al-Wudiyan between the Nafud and the northern line of hills.

POLITICAL CHANGES

178 If the problematical political frontiers between the British and
French spheres of influence in northern Arabia are maintained,
changes may be expected in the migration territories of the Bedouins.
The following, in my opinion, might well take place. The tribes whose
territories are now cut by the 30th parallel would split, part of them
remaining in Ibn Sa'ud's domains and the rest migrating to the
721 north. The continuance of yearly warfare (for the most part in the
178 spring) between the Zana Muslim (Ruala and Weld 'Ali) and other
'Aneze tribes would finally result in an agreement that would assign
to the Ruala who remain in Syria the entire Hamad and western
part of Al-Wudiyan. The rest of Al-Wudiyan would be given to the
'Amarat, and the steppe country north of the hills to the Fed'an and
Sba'a. First the Fed'an and then the Sba'a would gradually become

102 131 *Figure 2. Shammar and Related Tribes.* Northern Shammar, Handbook, p. 78. Tuman, N. N., p. 32 (according to Handbook, p. 80, these are listed as a subtribe of the Aslam). Aslam, N. N., p. 33. 'Abde, N. N., pp. 32–33. Sinjara, N. N., pp. 31–32. Zefir, Handbook, pp. 81–83.

Other Major Tribes. 'Umur, P., p. 24. Beni 'Atiyye, N. H., p. 235. Beli, N. H., p. 211. Jeheyna, Handbook, p. 63. Harb, Handbook, pp. 64–67. 'Ateyban, Handbook, pp. 67–69. 'Ajman, Handbook, pp. 85–87. Muteyr, Handbook, pp. 83–84.

Figure 3. Tribes of the Second Rank. Jbur, M. E., p. 83. Hadediyyin, P., p. 151. Sha'ban: 'Afazle subdivision, M. E., p. 186; Welde subdivision, M. E., p. 188. 'Aqeydat, M. E., pp. 73–74. Dleym, M. E., pp. 143–144. Beni Tamim, M. E., p. 139. Zoba', M. E., p. 127. Khaza'el: Beni Selame division, M. E., p. 107. Fua're, P., p. 37. Sleyb: Al'Isa subdivision (the Sleyb are scattered over northern Arabia; some of their subdivisions and areas are indicated in A. D., p. 231). Kuakbe, A. D., p. 16. Beni Sakhr, A. P., Vol. 3, pp. 112–119. Shararat, A. D., p. 136. 'Imran, N. H., p. 79. Huetat ibn Jazi, N. H., pp. 6–7; A. P., Vol. 3, pp. 51–54. Huetat ibn Jad, N. H., p. 69; A. P., Vol. 3, pp. 54–55. Huetat at-Tihama, N. H., p. 129; A. P., Vol. 3, pp. 48–49. Humeyda, Handbook, p. 59; A. P., Vol. 3, p. 103. 'Amarin clan, A. P., Vol. 3, pp. 58–59.

FIGURE 1, 'ANEZE TRIBES

101 102 1. The inhabitants of Hama' and Homs entrust their flocks to the 'Ayde and Hsene groups of the Weld 'Ali. The sheykh At-Tayyar of the Weld 'Ali owns houses in Homs, Sheykh Hmed, and Al-Buer (see A. D., pp. 390–391).

162 2. North of Al-Barde are good lowland spring pastures of the Sba'a.

3. Near 'Aqlat Shuab is buried Turki eben Mheyd, Fed'an chief (A. D., p. 62).

● 619 4. Near Al-Baghdadi is a garden belonging to Ibn Hadhdhal of the 'Amarat tribe.

131 5. The lowland of Ar-Roza "is in cultivation and belongs to the head chief Fahad ibn Dreym ibn Hadhdhal of the 'Amarat tribe. His fortified farm, Al-Qseyr, is at the southeastern edge of the fields, and he maintains a small house at the spring of Al-'Esele" (A. D., p. 359).

6. The 'Amarat camp between Al-Felluje and Baghdad in August and September; later they go to Kerbela.

7. The family of Ibn Hadhdhal have houses at Kerbela and Rezaza (see A. D., p. 258).

8. Al-Hamad and Al-Wudiyan are the winter pasture grounds of the Ruala in years of sufficient rain; if the rains do not suffice they go to the eastern borders of the Nafud or to the vicinity of Teyma'.

9. "From the end of June until the end of August the Ruala pasture in An-Nuqra." This summer pasture is called *maqiz*. After September they leave for Al-Hamad and Al-Wudiyan (A. D., p. 408).

10. The people of Nasib pay tribute to Nuri ibn Sha'lan, head chief of the Ruala, when the Ruala return from Nejd in June (A. D., p. 353).

11. Libben is visited in lean years by the Ruala.

12. Some Muahib of the Qmusa subdivision of the Sba'a tribe camp with the Beni Sakhr; others with the Beli (see Figs. 2 and 3).

13. Route taken by the northern Weld 'Ali to their southern relatives on the Ruala *dira* (pasture districts).

14. The Huetat sometimes camp with the Ruala in this region.

15. In times of peace the Āl Dughman clan of the Ruala camp in this vicinity (see N. N., p. 12).

16. The well of Hebeke in the district of Al-Hazl or Al-Hzul once belonged to Ibn Bneyye of the Āl Sha'lan family of the Āl Mur'az clan of the Ruala (A. D., p. 15; N. N., p. 13).

17. Al-Ma'aniyye belongs to the 'Aneze, not to the Shammar (N. N., p. 32).

22:Raswan T-5(ca. 1911-1930)1930 MJ1 Saudi Arabia
Bedouin MJ4

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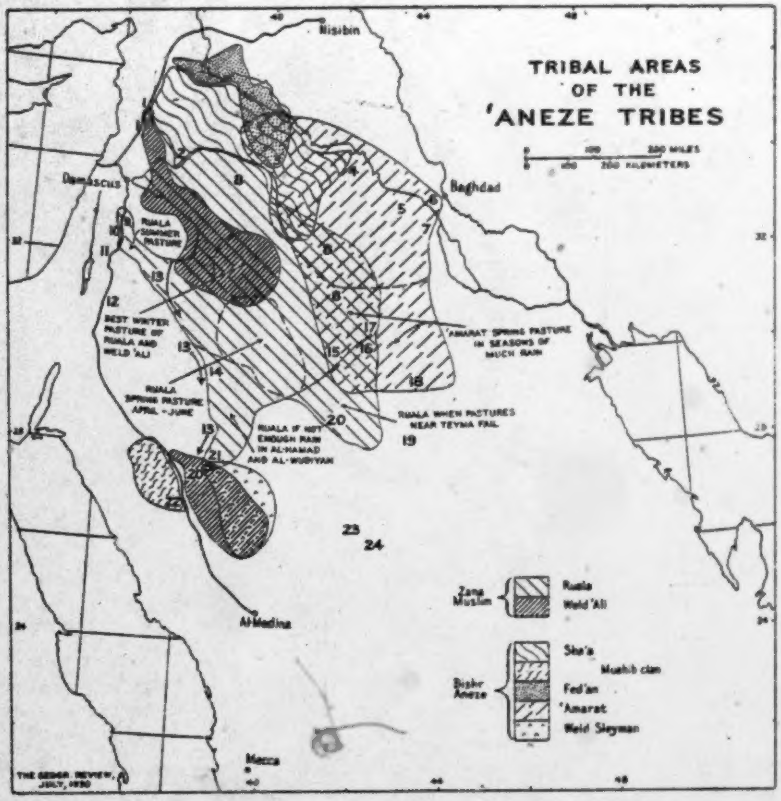
TRIBAL AREAS OF THE 'ANEZE TRIBES
0 100 200 MILES
0 100 200 KILOMETERS
Nisibin
Damascus
Baghdad
Al-Medina
Mecca
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RUALA SUMMER PASTURE
BEST WINTER PASTURE OF RUALA AND WELD 'ALI
RUALA SPRING PASTURE APRIL - JUNE
RUALA IF NOT ENOUGH RAIN IN AL-HAMAD AND AL-WUDIYAN
RUALA WHEN PASTURES NEAR TEYMA FAIL
'AMARAT SPRING PASTURE IN SEASONS OF MUCH RAIN
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Zana Muslim
Ruala
Weld 'Ali
Bishr 'Aneze
Sba'a
Muahib clan
Fed'an
'Amarat
Weld Sleyman
THE GEOGR. REVIEW, JULY, 1930

FIG. 1

18. The Hejera is the spring pasture grounds of the 'Amarat, Sinjara Shammar, Zefir, and even of the Muntifeq in seasons of plentiful rain.

19. Teysiyyet 'Aneze at one time belonged to the Dahamshe branch of the 'Amarat (A. D., p. 52; N. N., p. 26).

20. The southern Weld 'Ali and the Âl Mur'az clan of the Ruala join when the pastures southwest of Teyma' fail and go together into Al-Labbe and Al-Hamad (see A. D., p. 180).

21. When there is not enough rain in Al-Hamad and Al-Wudiyan the Ruala go to the vicinity of Teyma' and the northern Nafud. When they leave, their enemies (for example, Shararat, Weld Sleyman, Hteym, and Beni 'Atiyye) may take their place (A. D., p. 143).

22. "The best valleys upon both sides the Harra, next el-Hejr, are sown all years by some of the Moahib Aarab. Their harvest up, they strike the hamlets of tents, and with their cattle go forth to wander a while as the nomads" (Doughty, Vol. 1, p. 234).

23. Samira was formerly in the *dira* (territory) of the Ruala; the Harb and Beni Salem (Weld Sleyman) were taxed here by Ibn Rashid (Doughty, Vol. 2, p. 301).

24. Ibn Rashid taxed the Weld 'Ali at Al-Fuara (*ibid.*).

77:Raswan T-5(ca. 1911-1930)1930 MJ1 Saudi Arabia
Bedouin MJ4

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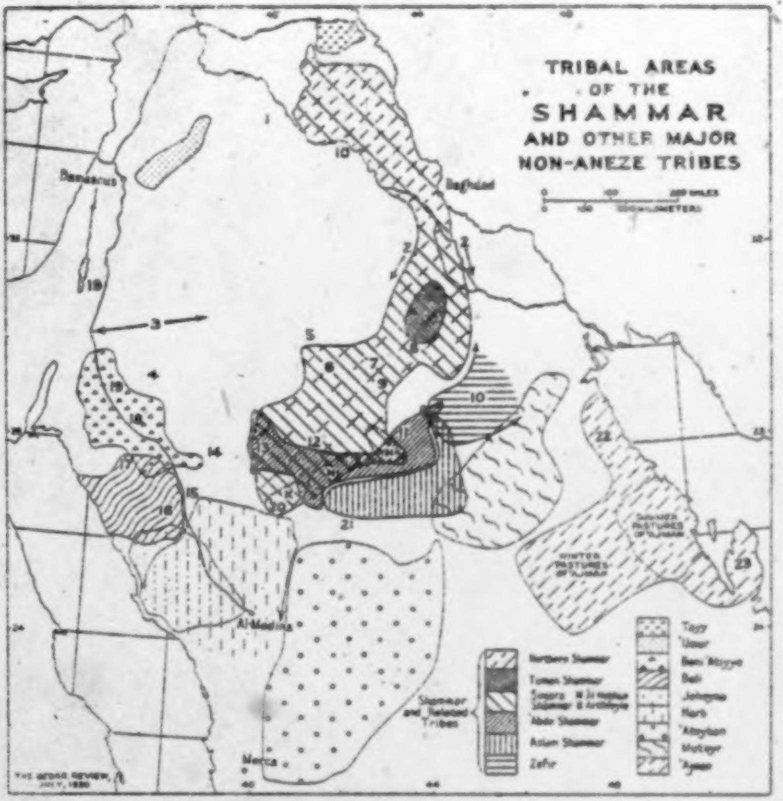
TRIBAL AREAS OF THE SHAMMAR AND OTHER MAJOR NON-ANEZE TRIBES
Damascus
Baghdad
Al-Madina
Mecca
Northern Shammar
Tuman Shammar
Abde Shammar
Aslam Shammar
Zefir
Shammar and Related Tribes
Tayy
Beli
Harb
Muteyr
'Ajman
Winter Pastures of 'Ajman
Summer Pastures of 'Ajman
THE GEOGR. REVIEW, JULY, 1930

Fig. 2

FIGURE 2, SHAMMAR AND RELATED TRIBES

1. The Northern Shammar trade at Deyr az-Zor and have their agent (*wuqil*) there.
2. In certain years when the winter pastures are good the Northern Shammar migrate to Nejd.
3. The country between Ma'an and Wadi Sirhan after April is war territory between the Huetat and their enemies, the Shararat, Beni Sakhr, and Shammar (see N. H., p. 14).
4. Until the rain pools have dried up (end of April) the Huetat ibn-Jazi encamp near the mountains Al-Hamar and Al-'Afar in territory which belongs to the Shararat (N. H., p. 13).
5. Shammar are sometimes found in the vicinity of Al-Bueytat (see A. D., pp. 214-215).
6. Early summer camping grounds of the Sinjara Shammar.
7. Al-Hazl (Hzul): summer camping place of the Sinjara Shammar.
8. Cairn marking the grave of Bender, a chief of the Zmeyl clan of the Tuman tribe (N. N., p. 193).
9. See Fig. 1, note 18.

22:Raswan T-5(ca. 1911-1930)1930 MJ1 Saudi Arabia
Bedouin MJ4

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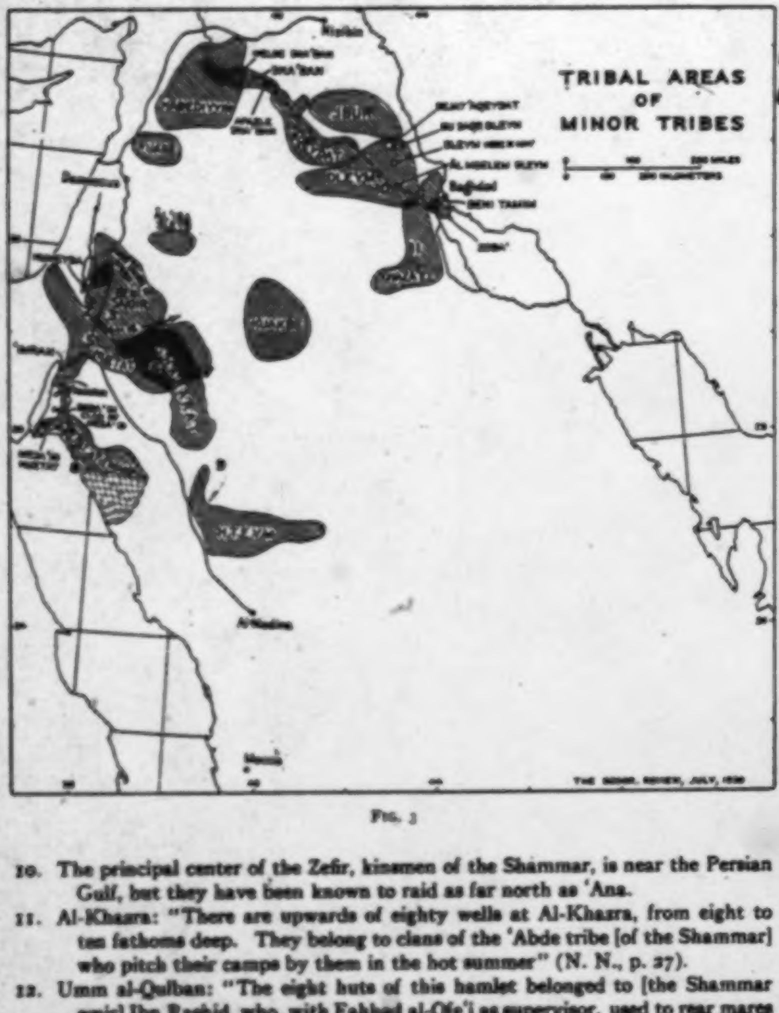

THE GEOGR. REVIEW, JULY, 1930

FIG. 3

10. The principal center of the Zefir, kinsmen of the Shammar, is near the Persian Gulf, but they have been known to raid as far north as 'Ana.
11. Al-Khasra: "There are upwards of eighty wells at Al-Khasra, from eight to ten fathoms deep. They belong to clans of the 'Abde tribe [of the Shammar] who pitch their camps by them in the hot summer" (N. N., p. 27).
12. Umm al-Qulban: "The eight huts of this hamlet belonged to [the Shammar emir] Ibn Rashid, who, with Fahhad al-Qfe'i as supervisor, used to rear mares there" (N. N., p. 147).
13. The Shammar claim as their "home" the land east of Misma.
14. See Fig. 1, note 21.
15. See Fig. 1, note 22.
16. See Fig. 1, note 12.
17. Al-Jau forms the best winter encampment of the Beli and their enemies (N. H., p. 214).
18. The Beni 'Atiyye trade in Tebuk; and their head chief, Ibn 'Atiyye, has property there (see N. H., pp. 152, 161).
19. The Beni 'Atiyye send men in July to Kerak, Tafile, or Madaba to sell their camels there and buy barley (N. H., pp. 153–156).
20. The 'Amud clan of the Shammar "number about five hundred tents and usually

22: Raswan

MJ1 Saudi Arabia
Bedouin MJ4

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/The map following p. 502 should be assembled according to the plan given below:

a	b
c	d

101 camp on the southwestern border of the 'Eja mountains." They were "at
102 one time subject to the reigning family of Âl Jarba, who have emigrated to
162 Mesopotamia together with their clans. The 'Amud have remained in their
original homeland and joined the Sinjara" (N. N., p. 94).

619 21. See Fig. 1, note 23.
131 22. *Dira* of the Beni Khaled, also used during certain seasons by the 'Ajman.
23. *Dira* of the Beni Hajr, also used during certain seasons by the 'Ajman.

FIGURE 3, TRIBES OF THE SECOND RANK

1. Humeyda: The "Beni Hameydy," said by Doughty (Vol. 1, p. 26) to be "possessors of the most excellent strains of Arab horses, and in this fresh and plain country there is always plenty of wild pasture."
2. "The Beni Sakhr and the Huetat have no strictly defined frontiers, and when in the territory of the settlers both tribes often lay claim to the same settlements and exact payment from the same settlers. This proceeding generally results in skirmishes" (N. H., pp. 13-14).
3. See Fig. 1, note 12.
4. See Fig. 2, note 3.
5. After the end of April the Huetat ibn Jazi camp in this vicinity.
6. See Fig. 2, note 4.
7. See Fig. 1, note 14.
8. "The head chief Abu Tqeqa [of the Huetat at-Tihama] generally resided in the settlement of Zbe'" (N. H., p. 129).
9. See Fig. 1, note 21.
10. Two-thirds of the 5000 inhabitants of Hit come from the Dleym tribe (M. E., p. 27).
11. Al-Khzera: the property of Zaher, chief of the Moghara clan of the Khaza el tribe (A. D., p. 369).

22:Raswan T-5(ca. 1911-1930)1930 MJ1 Saudi Arabia
Bedouin MJ4

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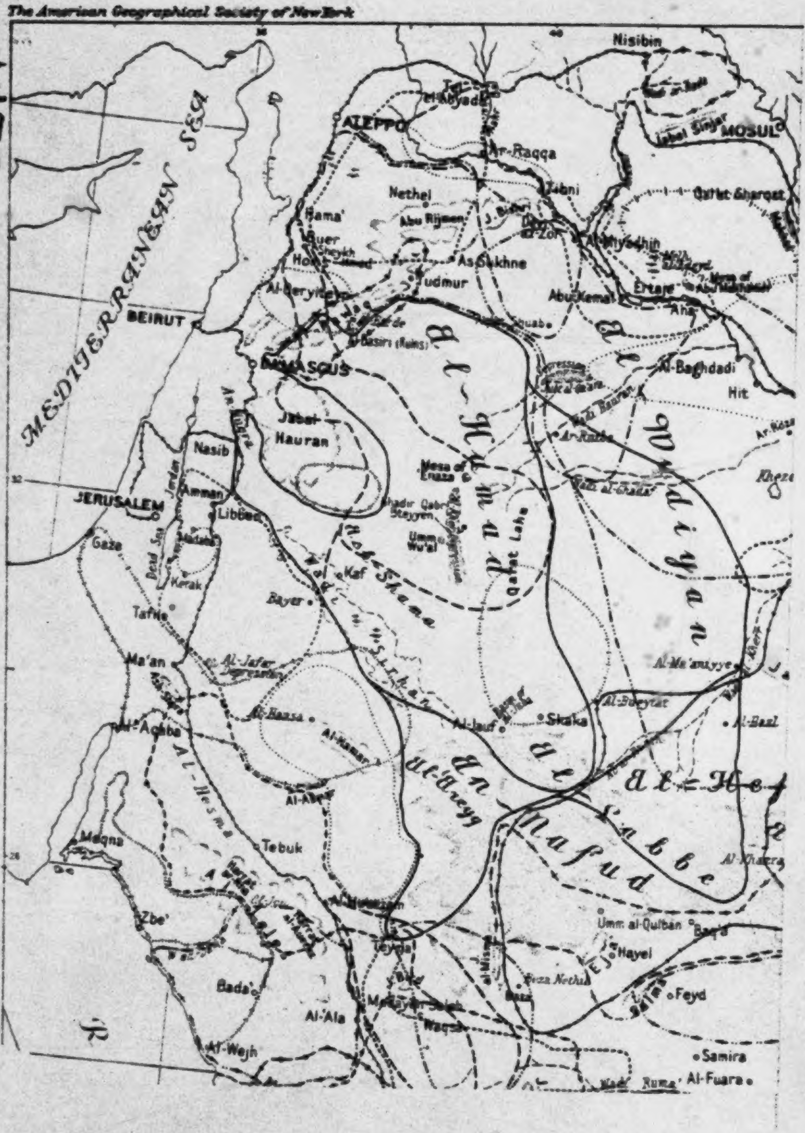
MEDITERRANEAN SEA
Nisibin
Jabal Sinjar
MOSUL
ALEPPO
Ar-Raqqa
Tibni
Nethel
Abu Rijmen
Hama'
Homs
As-Sukhne
Tudmur
Al-Qaryitein
Abu Kemal
Ana
BEIRUT
DAMASCUS
Basiri (Ruins)
Al-Baghdadi
Hit
Jabal Hauran
Nasib
Amman
JERUSALEM
Libben
Gaza
Dead Sea
Kerak
Tafile
Ma'an
Al-Jafar
Al-Aqaba
Al-Hesma
Kaf
Bayer
Wadi as-Sirhan
Mesa of Enaza
Umm Wu'al
Al-Jauf
Skaka
Al-Qaryitat
Al-Ma'aniyye
Al-Baal
Ar-Rutba
El-Hamad
Wadiyan
Nafud
El-Hejera
Tebuk
Al-Akhdar
Al-Muazzam
Maqna
Zbe'
Teyma
Bada'
Al-'Ala
Madayin Salih
Al-Wejh
Umm al-Qulban
Baq'a
Hayel
Feyd
Samira
Al-Fuara
Al-Khadra
Khezel
Ruma

following p 502 (a).

22:Raswan T-5(ca. 1911-1930)1930 MJ1 Saudi Arabia
Bedouin MJ4

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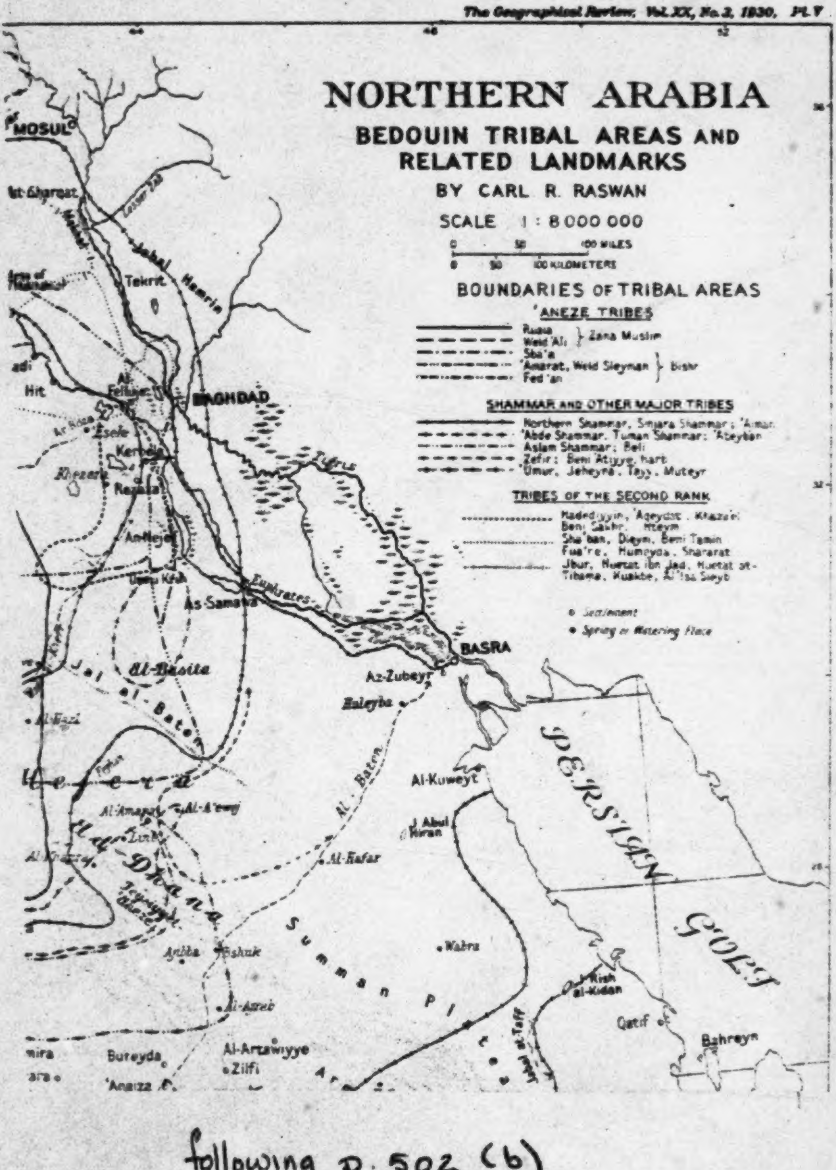
The Geographical Review, Vol. XX, No. 3, 1930, Pl. V


NORTHERN ARABIA
BEDOUIN TRIBAL AREAS AND RELATED LANDMARKS
BY CARL R. RASWAN
SCALE 1 : 8 000 000
0 50 100 MILES
0 50 100 KILOMETERS
BOUNDARIES OF TRIBAL AREAS
'ANEZE TRIBES
Ruala
Weld 'Ali
Zana Muslim
Sba'a
'Amarat, Weld Sleyman
Bishr
Fed'an
SHAMMAR AND OTHER MAJOR TRIBES
Northern Shammar, Sinjara Shammar; 'Amar
'Abde Shammar, Tuman Shammar; 'Ateyban
Aslam Shammar; Beli
Zefir; Beni 'Atiyye, hart
'Umur, Jeheyna, Tayy, Muteyr
TRIBES OF THE SECOND RANK
Hadediyyin, 'Ageydat, Khaza'el
Beni Sakhr, Hteym
Sha'ban, Dieym, Beni Tamin
Fua're, Humeyda, Shararat
Jbur, Huetat ibn Jad, Huetat at-Tihama, Kuakbe, Al 'Isa Sleyb
Settlement
Spring or Watering Place
MOSUL
Tekrit
Jebel Hamrin
Lesser Zab
Tigris
Hit
Al-Felluje
BAGHDAD
Kerbela
Razaza
An-Nejef
Euphrates
As-Samawa
BASRA
Az-Zubeyr
Baleyha
Al-Basita
Jal al-Baten
Al-Baten
Al-Kuweyt
J. Abul Hiran
Al-Hafar
PERSIAN GULF
Summan Plateau
Ed-Dahana
Wabra
Qatif
Bahreyn
Bureyda
'Anaiza
Al-Artawiyye
Zilfi
Al-Ajeeb
Ashuk
Artiba
Jal at-Taff
44
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following p. 502 (b)

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→ 619
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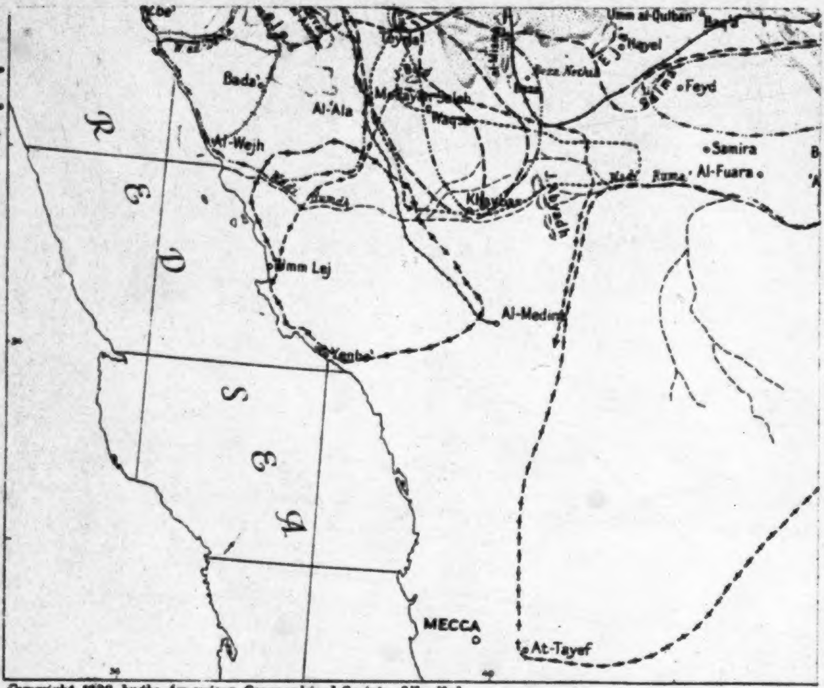
Umm al-Qulban
Baq'a
Hayel
Feyd
Bada'
Al-'Ala
Madayin Saleh
Waqba
Al-Wejh
Samira
Al-Fuara
Khaybar
Umm Lej
Al-Medina
Yenbo'
RED SEA
MECCA
At-Tayef

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following p 502 (c)

22:Raswan 1-5(ca. 1911-1930)1930 MJ1 Saudi Arabia
Bedouin MJ4

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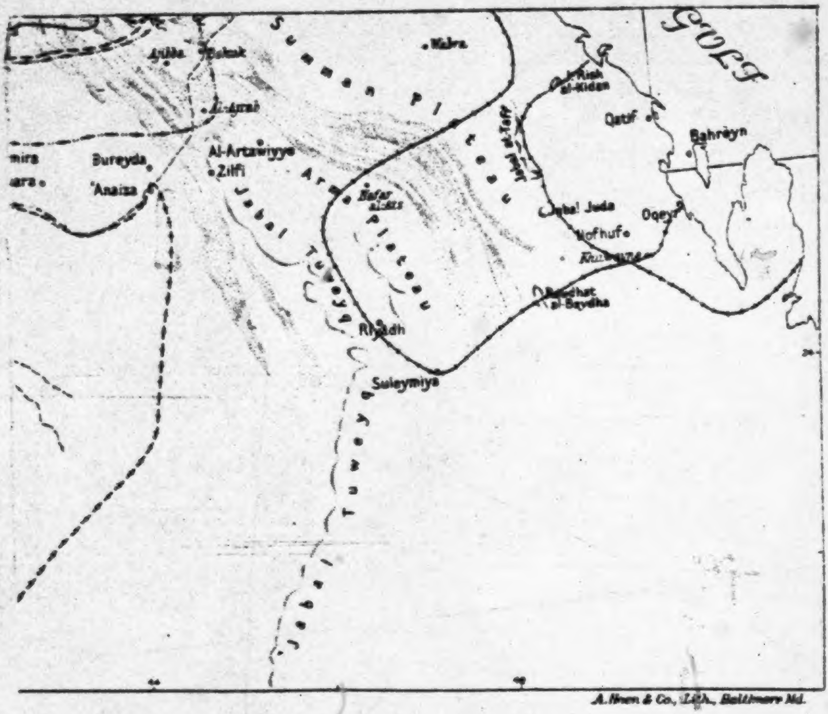
Gulf
Summan Plateau
Nafra
Bukak
Al-Artawiyya
Zilfi
Bureyda
'Anaiza
Jabal Tuweyq
Arma Plateau
Riyadh
Suleymiya
Qatif
Bahreyn
Jabal Juda
Hofhufe
Oqeyr
Rodhat al-Baydha

A. Hoen & Co., Lith., Baltimore Md.

following p 502 (d)

101 In December 1947 I arrived at Manwakh, the
619 watering centre for the Sa‘ar Tribe. From
here I planned to cross the western sands
to the Wadi Dawasir. For the past three
years I had wandered in the Empty Quarter
with the Ruashid, the most nomadic of all the
Bedu tribes, and four of them were my comrades on this present venture; but even the
far-ranging Ruashid knew nothing of these
western wastes. Only from among the Sa‘ar
could we hope to find the guide whom we
required, for they have crossed these 400
waterless miles to harry the Bedu of the north.
A large and powerful tribe, they have aptly
been described as the wolves of the desert.
They have raided eastward as far as the
Oman steppes and northward to the Persian
Gulf, and are hated and feared by all the
000 South Arabian desert tribes. From the

p 394 (c)

From the

101 Hadhramaut we had crossed the Sa'ar plateau
● 619 to this last well upon the desert's edge, where
622 we had heard that Bin Maiqal and his Bin
Ma'aruf section of the Sa'ar were camped.
Normally he and his clan lived in the desert
around Najran, and of recent years they had
acknowledged Ibn Saud as their overlord;
but they had been involved in a raid upon the
Yam and had fled south to seek refuge among
their kinsmen from the animosity of that great
tribe and the wrath of Ibn Saud. The desert
was full of fear and everywhere the talk was
of raids and counter-raids, of deaths and of
looted stock.

233 In the sharp cold of the winter's morning
we rode down the valley beyond the well, past
the milch herds of the Bin Ma'aruf. The
herdboys had just driven them forth to graze
from their couching-place around the tents,
and my companions spoke appreciatively of
their condition, calling each other's attention
574 to their finer points. The Sa'ar had news of
our approach, for a party of them had ridden

P. 395 (A)

574 past our stopping-place at sunset the day before. Now as we drew near they assembled to receive us and greeted us as is the Bedu custom by firing low over our heads. Then drawing their daggers they swept down on us in a wild yelling mob while we fought to control our startled camels. Dismounting we greeted each of them in turn, and after joining the coffee circle exchanged our news in the traditional Bedu formula. A dish of dates was then set before us and a young lad moved round the ever-growing circle, pouring out to each in turn the customary sips of bitter black cardamom-flavoured coffee.

619 Sitting among them were visitors from neighbouring tribes, who had come here to discuss truces and blood-money, and some of them I had met before. The names of many of the Sa'ar were also familiar to me, for I had heard them repeated again and again, in tales of skirmishes and bloodshed, while on the
411 march and in desert camps. Every man and boy among these tribesmen held a rifle in his

[TEXT CONTINUES ON P. 398(B) -- ANALYST]

401 camels to draw up the water, but the southern
Bedu always lift it by hand. They fasten a
312 leather bucket, holding about four gallons, to
571 either end of the rope which runs over the
415 pulley, so that as one bucket is drawn up full
[461] the other descends empty. Men and women
draw together on the well-ropes, four or five
to each rope, singing in chorus as they work.
233 We had not been here long before the camel
herds arrived and the serious work of watering
began. Great leather troughs supported on
crossed wooden hoops were set up by each
family around the well. Soon there was no
room for more watering parties, and latecomers
had to wait their turn. The buckets
rose and fell and were tipped into the troughs
about which the thirsty camels pushed and
thrust while their calves frolicked around.
Shouting herdboys, stripped to the waist, ran
in and out among them, driving away camels
which did not belong to them, and restraining
the more impatient of their own. Others
scratched the hind-quarters of their favourite
beasts, while they sang them their watering
songs to induce them to drink deep. When
they had drunk they were couched nearby, to
be watered again later in the day, before
being driven back to pasturage. Round the
well-mouth women filled their water-skins,
which then lay swollen and quivering upon
the ground, guarded from the trampling feet
of the camels by shrill-voiced little girls, clad
only in a leather fringe around their waists.
562 Few of the women were veiled and all joined
freely in the constant jests and laughter.
Among them was a tall girl of startling
beauty. She had come down to the well early
in the day, carrying a water-skin and accompanied
by her young sister. The centre of a
happy laughing group of lads, she dallied
here till the evening.

574 A family of Sa'ar from off the mountains
were camped under an overhanging cliff
291 nearby, and they bade us join them and drink
171 coffee. Kinsmen of the Bin Ma'aruf, they yet
differed from them in their dress and way of
619 life. They wore indigo-dyed loincloths and
wraps around their shoulders, as is the fashion
among the Southern Bedu, whereas the Bin
Ma'aruf were clad like the Northern Arabs in
long white shirts whose pointed sleeves fell
nearly to the ground. They were returning
to their homes in Raidat al Sa'ar, a two days'
[241 journey to the south. Floodcrops of sorghum
and beans are grown there in a shallow valley,
312] guarded by numerous stone-built forts and
watch-towers, which look out across the desolate
609 rocky plateau. Raidat is seldom visited
by other Arabs, for it is the very stronghold of
the Sa'ar, who have an evil reputation for
treachery.

P. 100 (A)

Bedouins MJ4

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CHAPTER III

THE BEDOUIN TRIBES

THIS chapter is designed to give an account of those tribal 101
constituents of present-day Arabian society which are essentially 619
nomadic—those, in short, to which Arabs themselves concede the
name Bedu. The Bedouin (*Bedāwi*) type of society is the product 622
of desert and steppe conditions, and cannot survive long under others. A tribe which has left such conditions to settle in an oasis or other permanently arable land does not necessarily cease to be a tribe, but it does cease to be a nomad or Bedouin tribe. Therefore all those tribes of which most members now inhabit continuously fertile lands or tracts of oasis character will be excluded from the following consideration—such, for example, as the tribes of Asir, Yemen and hinterland, the Aden Protectorate, Hadhramaut and the South Littorâl, Oman, and the Trucial Coast (see Chapters XIV and XV).

On the other hand, Bedouin constituents of Arabian society which have passed wholly or in part northwards out of the peninsula are included. Not having changed the essential conditions of their life, but still ranging deserts and steppes, they have remained Bedu. It would be unsatisfactory not to take account here of the tribes of the Syrian Hamād and the Mesopotamian Jezīrah. They are regarded by the peninsular Bedouins as forming one great social block with themselves, and some, e. g. certain constituents of the great Anazah group, still pass at regular seasons southward into the peninsula, while others have their own home ranges in the peninsula itself. Moreover, many, like the Ruweilah, Dhafīr, and Huweitāt, move habitually from one side to the other of the border-line, and some, e.g. the Mesopotamian Shammar, though they stay to the north of it, are integral parts of larger tribal units still at home in the south.

For convenience, we adopt a geographical division of Bedouin tribes into Northern, Central (Western and Eastern), and Southern.

At the outset, a tree of tribal descent from the Arch-Patriarch, Abraham, will show what Arabs consider to be the true Bedouin stock. To know this pedigree is of practical value to any one who has to deal with Arab nomads, owing to the value which they themselves attach to genealogy, the social distinctions which they base upon it, and the estimation in which they hold those expert in its intricacies.

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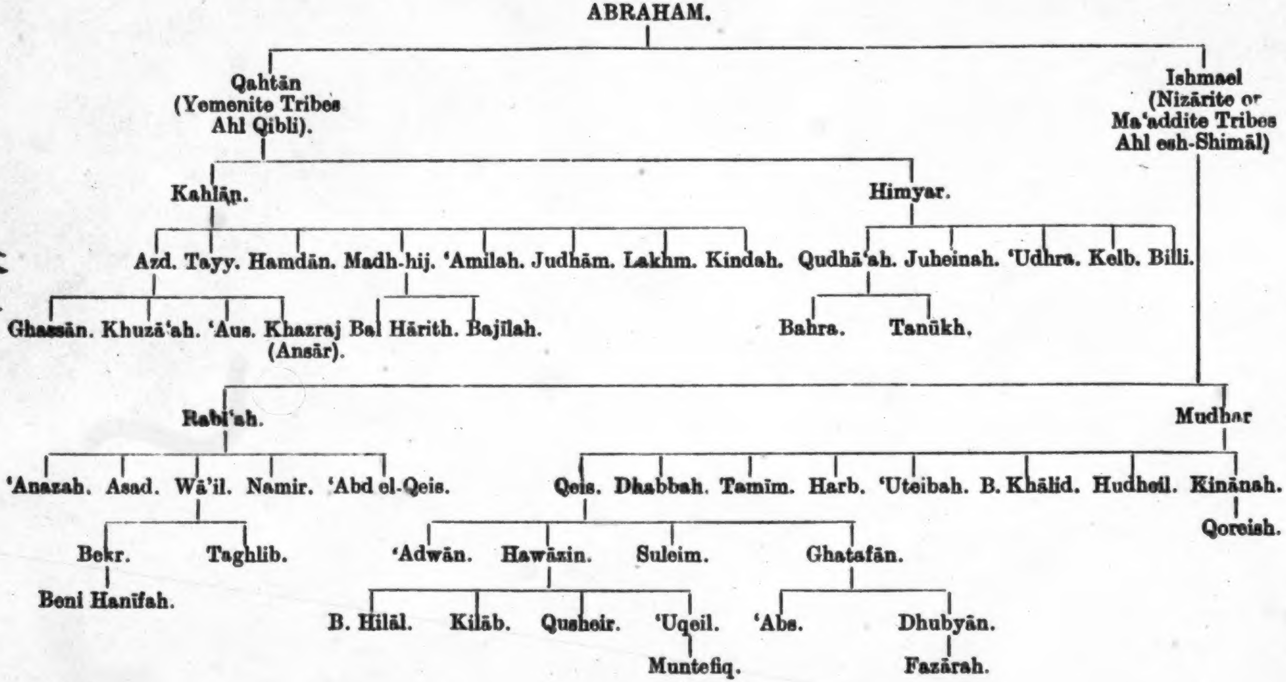
ABRAHAM.
Qahtān (Yemenite Tribes Ahl Qibli).
Ishmael (Nizārite or Ma'addite Tribes Ahl esh-Shimāl)
Kahlān.
Himyar.
Azd.
Tayy.
Hamdān.
Madh-hij.
'Amilah.
Judhām.
Lakhm.
Kindah.
Qudhā'ah.
Juheinah.
'Udhra.
Kelb.
Billi.
Ghassān.
Khuzā'ah.
'Aus.
Khazraj (Ansār).
Bal Hārith.
Bajīlah.
Bahra.
Tanūkh.
Rabī'ah.
Mudhar
'Anazah.
Asad.
Wā'il.
Namir.
'Abd el-Qeis.
Qeis.
Dhabbah.
Tamīm.
Harb.
'Uteibah.
B. Khālid.
Hudheil.
Kinānah.
Qoreish.
Bekr.
Taghlib.
Beni Hanīfah.
'Adwān.
Hawāzin.
Suleim.
Ghatafān.
B. Hilāl.
Kilāb.
Qusheir.
'Uqeil.
Muntefiq.
'Abs.
Dhubyān.
Fazārah.

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Bedouins MJ4

A. Northern Tribes

1. *The Anazah*

The great group of the **ANAZAH** (*'Anazah*), numerically probably 101
the largest group of nomad Arab tribes, occupies the triangle of the 619 ●
Syrian Desert, the Hamād, which has its base on the Nefūd, about
lat. 30°, and its apex near Aleppo, about lat. 36°. On the east 622
bank of the Euphrates the pasture lands N. of Deir ez-Zōr and along the Khābūr are also Anazah country; while a smaller group of kindred tribes is seated round Teima, between the Hejaz Railway and the SW. borders of the Nefūd. Ibn Sa'ūd is said to come of the same stock (Hasanah).

The Anazah belong to the people of the North, Ahl esh-Shimāl. Historians give their descent from 'Anazah, son of Asad, who sprang from Rabī'ah, one of the two great branches of Nizār. The modern Anazah tribesman will always claim descent from Wā'il, who belonged to a younger branch of the Asad group, and relate that it is his son 'Anz or 'Anaz who is the eponymous founder of the tribe. They are not, however, united under one head, but are divided into several large sections which maintain towards one another an attitude generally friendly, though it does not exclude marauding expeditions and private feuds among the smaller Sheikhs. The hereditary foes of the Anazah are the Shammar; indeed the history of nomad Arabia is dominated for the last 150 years by the rivalry between these two.

The original seat of the Shammar seems to have been to the N. of the Wādi er-Rummah, on the pilgrim road from Basra to Medina, or even farther south towards Yemen. One of those mysterious impulses which, from the beginning of historic times, have set the inhabitants of the peninsula migrating northwards—influences which may spring from an almost imperceptible change in climatic conditions coupled with slow increase of population in a land incapable of supporting more than very small numbers—began to disturb the Anazah in the second half of the eighteenth century. They followed on the heels of the Shammar into the Syrian Desert. The Fed'ān and the Hasanah pushed the Shammar before them across the Euphrates, and established themselves in the northern steppes, which are less arid, enjoying a greater rainfall, than the wastes of Central Arabia. The 'Amārāt, Sibā', and Wuld 'Ali seem to have come next, and, towards the end of the eighteenth century, the Ruweilah.

Their herds have flourished and increased in a climate more

101 beneficent than that which they had left. The most famous stocks
619 of horses are found among the northern Anazah, and the greatest
622 numbers of camels. Bedu of the purest blood and tradition, they
have remained entirely beyond the control of the Ottoman Government; and except for a few palm gardens on the Lower Euphrates, a little cultivation on the Khābūr, and a village near Damascus, their Sheikhs have given no pledge to established order by the acquisition of settled lands, nor is any part of the Syrian Desert ploughed or harvested. Their geographical position gives them command over some of the main trade-routes of Turkish Arabia. The Hamād is a bridge rather than a barrier between Syria and Mesopotamia. Until 1911, the camel post from Damascus to Baghdad passed over it once a fortnight, and regularly during the winter and spring the agents of the Damascene sheep merchants cross it, paying dues to the Anazah for safe conduct, while the camel herds of the latter supply the markets both of Syria and of Egypt; indeed, it is not too much to say that the greater part of the camel trade is in their hands. Moreover, the road down the Euphrates from Aleppo to Baghdad is largely at their mercy, as well as the first half of a frequented carriage-road from Deir, *via* the Sinjar, to Mosul. The Anazah are thus the first of the great independent tribes with whom administrators of the settled lands must come into contact, and upon their goodwill depends freedom of intercourse between Syria and Mesopotamia. Last century they played a large part in Syrian politics, and have still a zest for the game. Their own dependence on the Syrian markets must always make it a matter of the first importance to them to maintain friendly terms with those who control the province commercially; but it must be remembered that commercial control of Syria is not, and never has been, in the hands of the Turks.

The western side of the Syrian Desert is occupied by the **Ruweilah** (Ruwalla). With their powerful confederates the Wuld 'Ali and the Muhallaf, who are in the closest relations with them, and also their allies, the Hasanah, they number about 7,000 tents. They wander over the desert from Homs and Hamāh in the north, where the Hasanah have their summer pasturages and are beginning to settle down as cultivators, to Qasr el-Azraq, south of Jebel Durūz (where the Ruweilah dīra touches that of their foes, the Beni Sakhr) and down the Wādi Sirhān to the oasis of Jauf el-'Amr, which the Ruweilah took from Ibn Rashīd some five years ago. In summer they occupy the pasture grounds S. of Damascus and push as far west as the Jaulān. To the east the limits of the Ruweilah do

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not extend far beyond Jebel 'Amūd and the sources of the Wādi Haurān.

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The loose confederation of tribes of which the **Wuld 'Ali** are composed holds the steppe east and south-east of Damascus and along the first part of the old post-road to Baghdad. Ibn Sumeir owns the village of 'Ain Dhikr at Tell el-Faras, some 12 hours from Damascus, with the cultivation round it. A detached group round Teima, the **Fuqara** and the **B. Wahhāb**, are also to be reckoned among the sub-tribes of the Wuld 'Ali, but they have no political connexion with them, and fall under the authority of Ibn Rashīd whenever he is strong enough to exercise it. The Fuqara are a small, poor tribe, with few camels, which depends for its livelihood partly on the payment it receives from the Ottoman Government for protecting the Hejaz Railway from Dār el-Hamra to Medā'in Sālih, and partly on a little cultivated land which it possesses in the rocky Harrah of Kheibar. The Billi and the Huweitāt, with their close allies the B. 'Atīyah, are their enemies. The **Aida**, who are the sheikhly clan of the southern Wuld 'Ali, have charge of a section of the Hejaz Railway south of Medā'in Sālih.

In summer the Ruweilah draw into the Wādi Sirhān or go with the Wuld 'Ali towards the fertile Matkh plain, watered by the Barada; but the volcanic Harrahs east of Jebel Durūz are inhabited by tribes hostile to the Anazah, the Serdīyah, a branch of the Beni Sakhr, and the Jebelīyah, composed of Ghiyādh, Beni Hasan, Masā'īd and others, all allied with the Druzes. With these and with the Druzes themselves the Anazah have always been at enmity.

The paramount chief of the **Ruweilah** is of the house of Sha'lān and the sub-tribe of Mur'idh. The present representative is Nūri esh-Sha'lān. His own sub-tribe, the Sha'lān, together with the Nuseir, who come directly under him, consists of about 1,000 tents, but over all the Ruweilah he is unquestioned autocrat, and his authority is recognized by the Wuld 'Ali and the Muhallaf. He is probably the most powerful of all purely nomad chiefs, and, since his capture of Jauf, has shown himself a successful rival of the Shammar. His son, Nawwāf, a convinced adherent of the pan-Arab party, is his representative at Jauf. Though more colourless than his father, he is better educated and is considered by the Arab Unionist party in Damascus, among whom he is well known, to be the most advanced political thinker in the desert. He has the inherited interest in the Turkish question which those of his house can scarcely escape, since it touches their own future so closely. Nūri himself bears a bitter grudge against the Ottoman Government by reason of his having been invited to Damascus by

101 Sāmi Pasha in 1911, and there held a prisoner for almost a year.
The grievance was aggravated by the fact that he had previously
• 619 offered his assistance to Sāmi Pasha for the subjugation of the
622 Druzes. He dreads any extension of Turkish authority towards the desert, and strongly opposed a scheme set on foot in 1913 to carry a branch of the Hejaz Railway from Jīzah to Qasr el-Azraq, and thence down the W. Sirhān to Kāf. In 1914 he refused to collect camels for the Ottoman Government, who were in need of transport animals for the Egyptian campaign, thereby greatly enhancing their difficulties. He removed his people into their eastern pasturages, where the Turks had no hold over them, and he is said to have acted similarly a year later and, in 1916, to have joined the Sherif of Mecca.

E. of the Ruweilah and the Wuld 'Ali, the Syrian Desert up to the Euphrates is held by the **'Amārāt** and by the two great subdivisions of the **Bishr,** the **Fed'ān** and the **Sibā'** (Sba), who claim descent from various mythical heroes of whom Wā'il was the progenitor. The 'Amārāt country is the SE. corner of the Syrian Desert bordering on the Euphrates from Kerbela to above Hīt. The tribesmen touch the N. edge of the Nefūd and go down SE. into Shammar territory if pasturage is lacking elsewhere, maintaining a truce with the Sheikhs of that dīra. The early spring finds them in a wide depression, the Qa'rah (Ga'rah), two days' journey W. of Hīt, while in summer they come back to the Euphrates or cluster about the springs in the Haurān valley, round Māt.

The Fed'ān range from Aleppo to Deir on both sides of the Euphrates and up the Khābūr valley almost to the Sinjar. The Sibā', famous breeders of camels, are seated on the middle sections of the Palmyra road. They go up towards Homs and Hamāh on the west, to Resāfah on the east, and north almost to Aleppo. If pasture is lacking on the Syrian side of the desert, they seek it in the Fed'ān country and in winter their Sheikhs come down, with those of the 'Amārāt and the Fed'ān, to Māt and the Wādi Sirhān. The 'Amārāt also cross the Euphrates on occasion, and camp with the Fed'ān along the Khābūr. The Wuld Suleimān, who roam between Teima and the Nefūd, are of Fed'ān lineage and a part of Bishr, but they stand politically outside the confederacy; for, like their allies and neighbours the Fuqara, they pay tribute to Ibn Rashīd. They have not many camels, but own a few patches of palm-growing lands in the Harrah Kheibar, which are cultivated, on their behalf, by the Huteim.

The paramount chief of the **'Amārāt** is of the house of Hadhdhāl, Fahd Bey being the present sheikh. His tents number about 3,000.

He is wealthy, and owns palm gardens at Ghazāzah near Kerbela, at 622
Baghdādīyah above Hīt, and elsewhere on the Euphrates. Although 101
his wisdom and skill in tribal diplomacy are much vaunted, he is
now an old man and not so active as Nūri of the Ruweilah; nor 619
does he concern himself with external politics. He has suffered imprisonment at the hand of the Turks and cordially dislikes them, but his closest link with affairs outside the desert is his landed property on the Euphrates. He fears that if the Hindīyah escape, a part of Sir W. Willcocks's scheme of Mesopotamian irrigation, were to be put into execution, his gardens at Ghazāzah might be partly submerged, and he was inclined to blame the English for their share in that project. He could only with difficulty be reassured on this head, and shown that the better distribution of the water would be of benefit to himself in common with all other landowners.

A more striking personality is Hākim (Hāchim) ibn Muheid, who with Hākim ibn Qeishīsh rules over the **Fed'ān,** some 3,500 tents in all. Ibn Muheid is possibly second only to Nūri esh-Sha'lān in the Anazah federation. He is a man of about 40, vain, money-loving, and strongly pan-Arab. His position on the middle reaches of the Euphrates enables him to close the riverain road to traffic whenever he pleases. Until the Baghdad Railway is completed, this road is the customary, and by far the shortest, means of communication between Aleppo and Baghdad, and is now connected with Constantinople by a railway, broken only by a short interruption on the Taurus. The **Sibā'** are less numerous, some 1,800 tents all told; their ruling families are the Beni Murshid and the Beni Hudeib (Hadeib).

Upon all the Anazah the Ottoman Government levies, so far as 651
it is able, a sheep-tax and a camel-tax. The great sheikhs receive 433
Ottoman subsidies, paid with something less than regularity. The 622
sums are not large. A man like Nūri may be given about £20 a month, paid to his agent in Damascus, who uses the money for the purchase of necessary supplies which he sends out to his chief in the desert. The Ruweilah, who raise no crops, are entirely dependent on Damascus for provisions.

The paramount Anazah sheikhs, Ibn Sha'lān, Ibn Hadhdhāl, 622
Ibn Sumeir, and Ibn Muheid, could each of them put into the field 619
from 1,500 to 2,000 men, armed and mounted on camels, with
a small proportion of horses. The Sibā' sheikhs could muster 701
another 1,000. The united Anazah forces would therefore number about 9,000 men, if it were conceivable that they could ever be

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gathered together at the same time—an exceedingly improbable contingency in regions where there are no adequate means of communication, and none but a loose tribal organization. Nor are the conditions of pasturage and water-supply prevailing in the Hamād suitable to large concentrations of men and animals. The total number of camels among the Ruweilah, 'Amārāt, Fed'ān, and Sibā' must be greater than in any other part of Arabia. They cannot, all told, be reckoned at much less than an average of 50 to a tent. The Wuld 'Ali are not so well supplied, but they may own about 20 to a tent. At this estimate the camel-herds of the northern Anazah would touch a very large figure—some 600,000 animals.

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ANAZAH

DHANA MUSLIM

Tribe.	*Sub-Tribe.*	*Clan.*
Ruweilah. 3,500 tents Sh. Nūri esh-Sha'lān	*Mur'idh*, 500 tents Nūri esh-Sha'lān el-Mur'idh	*Nā'if* Nūri's tribe *Zeid* 'Arsān Abu Jiziah *Mijwal* *Meshūr* *Mu'abhil*
	Nuseir, 500 tents Ibn Nuseir	
	Nāsir, 300 tents Munāhi ibn Nāsir	*Radhān*
	Dur'ān, 300 tents Sālim ibn Maslat	
	Furjah, 500 tents 'Asaf el-Fureij	*Khudh'ān Fillita* Ghāzi el-Fuleita
	Dughmān 'Arsān ibn Dughmi	
	Manāyi' Māni' el-Khidhr	
	Ka'ka', 800 tents Hayyān el-Ka'ka' ibn Ghoshm	
	Kawākibah, 400 tents Māni' el-Kuweikib	Wokkān
	Mehitta, 150 tents Ibn Musheit	
Muhallaf. 1,800 tents Ibn Ma'jil Ibn Majid Ibn Jandal	*Ashja'*, 450 tents Qasim ibn Ma'jil	*Mahayub* *Bala'is*
	'Abdillah, 400 tents Mughāthi ibn Majid	
	Suwalma, 400 tents Fayyādh ibn Jandal	
	Budūr, 2–300 tents Ibn Ma'jil	

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia

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NORTHERN TRIBES

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Tribe.	*Sub-Tribe.*	*Clan.*
Wuld 'Ali. 1,800 tents Rashid ibn Sumeir has about 1,000 tents Mohammed et-Tayyār Sa'ād ibn Milhem Shahāb el-Faqir	*'Ateifāt*, 300 tents Ibn Sumeir	
	Mesālikh, 300 tents Ibn Sumeir	
	Hammādeid, 300 tents Ibn Sumeir	
	Hejjāj, 300 tents Ibn Sumeir	
	Tulāh, 150 tents Ibn Sumeir	
	Saqra Ibn Sumeir	
	Mashādiqah, 500 tents Mohammed ibn Sālih et-Tayyār	*Tayyār* *Mureikhāt* *Wuleikah*
	Hasanah, 600 tents[1] Sa'ād ibn Milhem	
	Fuqara, 300 tents[1] Shahāb el-Faqir	*Sālih* *Kuleib* *Khamālah* *Hamdān* *Mughaseib* *Zumirah* *Hujr* *'Atnāt* *Suqūrah*
	Southern Wuld 'Ali El-Aida[1]	*Aida* *Tuwalla* *Thuweibah* *Jebārah* *Erbeilāt* *Khālid*

DHANA WĀ'IL

Tribe.	*Sub-Tribe.*
'Amārāt. 1. Jibel. 1,000 tents Fahd Bey ibn Hadhdhāl	*Hablān*, 500 tents Fahd ibn Dugheim el-Hadhdhāl (nephew of Fahd Bey)
	Suqūr, 500 tents 'Āmish ibn Dhal'ān
2. Dahāmishah. 1,200 tents Mohammed ibn Turki ibn Mijlad	*Suweilimāt* Jaza' ibn Mish'ān ibn Bekr
	Zebinah Jaza' ibn Rakhan ibn Mijlad
	Salqa Meziet ibn Qumeifidh
	'Ali Hais ibn Mijlad

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[1] Given by Doughty, *Arabia Deserta*, i. 229.

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'Amārāt (*continued*):

Tribe.	*Sub-Tribe.*	
	Dubei'ān Dhāri ibn Dhubyān	
	Jumeishāt Shilash el-Ureiyidh	
	Muheināt Mohammed abu Rūs	
	'Ayyāsh Dhāri	
	Jaleid Hamīd ibn Quweit	
	Fuweizah Haza' ibn Muthib	
	Surumah Burjās	
	Juwāsim Bedr ibn Jasīm	
	Qa'bān Mu'aidi ibn Fāhis	
	Suleilāt Ibdi Huleihil Seyyah	

DHANA 'UBEID

Tribe.	*Sub-Tribe.*	*Clan.*
Fed'ān. 3,500 tents (Dhana Kuheil), 2,000 tents Hākim ibn Muheid ibn Nawwāf Hākim ibn Qeishīsh	*Wuld* Mohammed and Mud-him ibn Tūrki	
	Rūs Jedu' el-Kira	
	'Ajajra Zeid ibn Hureimis	
	Shumeilāt Ibn Lubeidān	
	Sāri Feihān ibn Qā'id	
	Hanātiyah Qudeim ibn Jubeil	
(Dhana Majīd), 1,500 tents Hākim ibn Qeishīsh	*Kharasa* 'Askar abu Sunūn	
	Ghabīn Sālih ibn Ghabīn	
	Jida' 'Eibān ibn 'Arnān	
	Amāmarāt Suleimān el-Awāmir	
	Mikathera Haza' ibn Bugheiz	
	'Awwād Rudein ibn 'Ali	
	Wuld Suleimān, 400 tents Mash'ān el-'Awājah	*'Awājah* Mash'ān el-'Awājah *Ji'āferah Murtā'id* Seyyāh el-Murtā'id

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SIBĀ'

Tribe.	*Sub-Tribe.*	*Clan.*
1,800 tents	*Qumussa*, 800 tents Githwān ibn Murshid	*Ressālin* Hamad ibn Aida
		Khumsān Sagr ibn Museirib
		'Anūrah Shinān ibn Sheteiwi
	'Ubida, 1,000 tents Burjās ibn Hudeib	*Rahammah* Mohammed ibn Sa'id
		Musika Mubārak ibn Qiladān
		Muwā'iqah Fādhil ibn Muweini'
		Duwwām 'Uqeil el-Fiqiqi

SELQA

Tribe.	*Sub-Tribe.*	
800 tents Sājir er-Rafadi	*Shimlān*	
	Madhyān 'Uqeil ibn Madhyān	
	Metarafah Buneyyah ibn Wuteif	

2. *The Duleim.*

The **DULEIM** are of mixed blood. According to their own tradition they came out of Nejd into the Syrian Desert. They say that Thāmir, *jidd* of the Duleim, and his brother Jabbār, *jidd* of the Jubūr, guided by a man of the Sulubba, occupied the wells of Muheiwir in the Wādi Haurān.

They wander over the desert on either side of the Euphrates from Fellūjah almost to Ānah, sharing the Eastern Shāmīyah, the Syrian Desert, with the 'Amārāt, with whom they are in close alliance. They have cultivated ground in the Euphrates valley, and rear large flocks of sheep which supply the Damascus market. Every winter the dealers come out across the Hamād, and, staying each with his own Sheikh, purchase the season's lambs, and drive them home across the grassy steppe in the spring. The Duleim are not camel-breeders; their supply is little more than sufficient for their own needs. The Shammar of the Jezīrah are their enemies, and there is constant feud between them and the Shiah tribes of 'Irāq, such as the Beni Hasan, who pasture their sheep in the desert round Kerbela. They are noted thieves, and have always given trouble on the Euphrates high road, where they hold up every unprotected caravan. In 1910 Nāzim Pasha repressed them with a stern hand, and during his brief administration at Baghdad travellers and merchants journeyed in security. 'Ali Suleimān, the paramount Sheikh of the Duleim, was on terms of friendship with Jemāl Pasha, who succeeded Nāzim, and he has continued to court the favour of the Ottoman Government. He owns a house and

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palm gardens at Rumādi, and can, therefore, be coerced into good behaviour. He is not a man of much intelligence, and prefers, to any active share in politics, a quiet life and the peaceful enjoyment of the position left him by his father, Suleimān esh-Sharqi, who was a commanding figure in the 'Irāq. Ibn Qu'ād camps mostly on the east bank of the Euphrates.

DULEIM

Tribe.	*Sub-Tribe.*	*Clan.*
3,000 tents	'Ali Suleimān esh-Sharqi Ibn Qu'ād	*Mahāmidah* *Abu 'Īsa* *Qureit* *Abu Alwān* *Abu Fahd* *Abu Redmi* *Abu 'Ubeyyah* *Abu Nemis*

3. *The Jebelīyah* (or *Zobeid*).

The **JEBELĪYAH** are a loose confederation of independent tribes acknowledging no common Sheikh, but united by common interests and conditions. They are known either as the Jebelīyah or by the older name of **Zobeid** (Zubeid). They inhabit the volcanic districts to east and south of the Jebel Haurān and the Lejāh between the Haurān hills and Damascus. They own a little cultivated land, mainly in the Ruhbah, and flocks of sheep, but few camels. They are, as a whole, poor and of bad reputation; like all tribes on the frontier of the desert they rob and pillage their neighbours, the settled inhabitants, but they usually escape unpunished; for the Sulṭan's writ fails a few miles out of Damascus, and the stony camping grounds of the Jebelīyah are difficult of approach.

The **Ghiyādh** used to plunder the desert post when it travelled fortnightly across the desert to Baghdad. Since its cessation, in 1912, they have occupied the outlying Turkish station, the *qishlah* east of Dhumeir, which was abandoned by the gendarmerie. The Jebelīyah are close allies of the Druzes, of whom they stand in awe. They pasture the Druze flocks in the low-lying Safa during the winter, and in summer come up into the foot-hills of the Jebel Haurān. They are usually on bad terms with the Anazah, and steal the sheep and camels of the Wulḍ 'Ali and Hasanah whenever an opportunity offers; and they are always at feud with the Beni Sakhr, who are the foes of the Druzes.

The **Masā'id** are said to be the most numerous of the Jebelīyah tribes; the Ghiyādh are next in importance.

The **'Isa,** though they range Jebel Durūz and are classed vulgarly as Zobeid, are of Sakhr stock and acknowledge the kinship. The tribes of Jebel Durūz and the Lejāh are only a part of the Zobeid. Another large group is found east of the Tigris and is Shiah. The

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Aqeidāt, Duleim, and Jubūr all claim Zobeid origin. All Zobeid tribes claim a common Qahtān ancestor and therefore are Ahl Qibli.

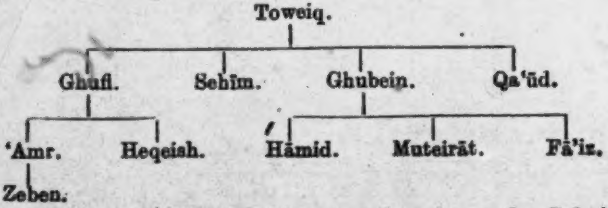
JEBELĪYAH (ZOBEID)

Masā'id	500–600 tents.	E. part of J. Durūz Ibn 'Ayyāsh en-Na'air and Ibn Lāfi
Ghiyādh.	500–600 tents.	In the Ruhbah and Safa
Adhamāt.	500 tents.	J. Durūz
Sherāfāt.	500 tents.	,,
Hadīyah.	400 tents.	,,
Sulūt.	400–500 tents.	In the Lejāh
Hasan.	400 tents.	Ibn Mutla', Ibn Khudeir. Jebel Durūz
'Īsa.	400–500 tents.	Rat'ān ibn Mad-hi. Jebel Durūz

4. *Beni Sakhr.*

The **BENI SAKHR**, usually known as Ahl esh-Shimāl, 'People of the North', are of the northern Arabian stock, and reckon their descent from Mudhar, either through 'Abs or through Tamīm. Legend gives varied accounts of their origin, one being that the eponymous founder of the tribe was a certain Sakhr who came from the east; another that their ancestor was a child abandoned in the desert; he was adopted by a Bedouin called Dahāmsh, who gave him his daughter in marriage, and was nicknamed Toweiq (Tuweiq) on account of a small ring which he wore round his neck; for this reason the whole tribe is sometimes known as the Tauqah. It is also occasionally named, after the foster-father of its founder, the Dahāmshah. All traditions agree, however, that the Beni Sakhr spring from a common ancestor whose tomb is venerated at Bir Bā'ir. This cenotaph, built in an ancient caravan-station on the road from Damascus to Teima, which fell into disuse in the early Abbasid period, is covered with small votive offerings, and the great Sheikhs of the tribe, when they move down to summer quarters here, would not venture to enter the Wādi Bā'ir without sacrificing a camel in honour of the *jidd*.

The sub-tribes of the Sukhūr are all descendants of Toweiq, the genealogical tree being as follows:



The territory of the Beni Sakhr stretches from the Jebel Durūz in the north to the depression of Jafar, near Ma'ān, in the south; it is bounded on the east by the Wādi Sirhān, and on the west by the Jordan. It is a rolling country, sparsely covered with grass,

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and intersected by deep valleys which are rich in vegetation. In the spring the Sukhūr go down as far south as the Jebel Tubeiq, when they are on good terms with the Huweitāt; but relations between the two tribes are usually somewhat strained, and more than one pitched battle has been fought in the rocky Tubeiq hills. In the summer the wells of Bā'ir give abundant water, and the deep valley is never bare of pasturage; but the greater part of the tribe withdraws to the country round Mādeba and the northern Belqa, though the gradual extension of cultivation along the line of the Hejaz Railway has restricted their pasture-grounds. Some of the Fā'iz sub-tribe hold cultivated lands round Jīzah, and Fawwāz, eldest son of the paramount Sheikh Telāl ibn Fā'iz, has built himself a house on the ruins of the Roman fortress of Qastal.

The completion of the Hejaz Railway has undoubtedly strengthened the hold of the Ottoman Government upon the independent tribes who range along its northern sections. The Sukhūr, for example, do not enjoy the full measure of their former autonomy; for though they are unassailable when they retire into the desert, retribution falls upon them when the summer droughts force them back into the pastures west of the railway, and their cornfields at Jīzah, Duleilah, Netel, and elsewhere along the line enable the Turks to put a further turn on the screw. Fawwāz has become an Ottoman official, being Kaimmakam of Jīzah; but he is too close to Damascus to have escaped the political movement which has its centre in the capital of Syria, and Arab Unionists speak of him as a firm adherent of the Nationalist party. He is about 35, fairly intelligent, energetic, secretive, and untrustworthy. The Sukhūr are responsible for the Hejaz Railway, as they used to be responsible for the pilgrim road; they guard the line from Jīzah to Kerak, and receive a yearly subsidy in return for their services.

Jaussen[1] reckons the united strength of the tribe at from 700 to 800 tents, including in this estimate the three principal tribal divisions, the **Aghbein**, the **Ghufl** (with the two big sub-tribes, the **Zeben** and the **Heqeish**), and the **Khadhīr.** To these, however, must be added the **Khurshān** and the **Jubūr,** originally constituents of the **Ka'abnah,** a tribe once powerful, but now almost non-existent as a tribal unit. The Khurshān, formerly known as the Hammād, under their Sheikh Hadīthah, are politically inseparable from the Beni Sakhr, though a wholly different tribe-mark bears witness to their different origin. They are a warlike people, breeders of horses and camels; their pasture-grounds are near the Jebel Haurān. The Jubūr are sheep owners, and only half-nomadic.

The **Saleitah,** with a total of about 100 tents, are clients of the Sukhūr and live among them. The **Jahawashah,** though they are

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[1] *Coutumes des Arabes au Pays de Moab*, p. 400.

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reckoned as a clan of the Fā'iz, are not of Beni Sakhr stock. They are a fraction of the **Useidah,** who, after a bloody quarrel, abandoned the Belqa, and took refuge with the Fā'iz. They do not intermarry with the Sukhūr, though in all other respects they form part of the tribe. On the other hand, the small but valiant tribe of the **Serdīyah,** an offshoot of the Sukhūr, are politically independent of the latter, and not infrequently at feud with them. They inhabit the eastern edge of the volcanic country to the east of the Jebel Haurān, and owe their position in the desert to the reputation of their late paramount Sheikh, Mit'ab el-Qanj, said to have been the strongest of living men. His son Ghālib, the present Sheikh, is about 30, not so noted a raider as Mit'ab, less ambitious than his father, and of mediocre intelligence. He is in close touch with Damascus, and counted by the younger Nationalist politicians as a friend and ally; but he is not sufficiently powerful to dispense with any protection which he can obtain from the Ottoman Government, and in 1911 he successfully invoked the aid of Sāmi Pasha against his hereditary foes, the Ruweilah.

The Beni Sakhr are almost always at war with the Anazah confederation on their east frontier; with the Huweitāt their relations are doubtful, with a general tendency to hostility, and the same applies to their north-western neighbours, the 'Adwān. The Druzes to the north are their sworn enemies, and the Zobeid confederation (the Jebelīyah), who roam the slopes of the Jebel Haurān, usually throw in their lot with the Druzes against the Sukhūr, though they are on fairly good terms with the Serdīyah. The cultivators from Mādeba and Salt, mainly Christians, who own most of the ploughed lands on the Hejaz Railway, are obliged to maintain friendly relations with the Beni Sakhr, since the Ottoman Government offers them little or no protection. They keep open house for the tribesmen, who profit largely by their hospitality, and hold them in commensurate esteem. Such families as the Ibn Jābir and the Bisharra are much respected, and enjoy a considerable influence in the desert. The cultivated land does not extend far beyond the railway, east of which the soil is too thin and the rainfall too scanty for successful corn-growing.

The latest information is, that after the outbreak of war between Great Britain and Turkey in the winter of 1914, when the attack on the Canal was developing, the Beni Sakhr, fearing that the Ottoman Government would seize their camels for transport purposes, withdrew across the Sirhān. Having been for the past year at peace with the Ruweilah, they took refuge in their country. They were last heard of between 'Amūd and Māt, in the Wadyān district, and had even pushed as far east as the 'Amārāt pastures.

The Sukhūr are not among the great camel-owning tribes, but their herds can scarcely amount to less than some 12,000 to 15,000 head.

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Tribe.	Sub-Tribe.	Clan.	Military Value.		
			Horsemen.	Camel-riders.	Armed men.
Beni Sakhr. Telāl ibn Fā'iz. (Not recognized by all the clans as paramount).	*Aghbein*	*Fā'iz* Telāl	90	150	
		Hāmid Ibn Quftān	95	20	
		Jahawashah 'Ajāj	7		180
		Dahāmshah	4		40
		Muteirāt Fanhūr	20		70
700–800 tents	*Ghufl* *Zeben'* Falāh	*'Athmān* Shaubash *'Abd el-Qādir* Hamd ibn Qam'ān	110	200	
	Heqeish	*Zeidān* Fahad ez-Zeidān *Beshīr* 'Aqīlah ibn 'Eitān *Sālim* Fahhād ibn Ma'eishah *Mōr*	80	250	
	Khadhīr Qablān ibn Dakhthāni	Clans and numbers not known			
(Ka'abnah) 120 tents	*Khurshān*, 120 tents Hadīthah el-Khureishah		60		300
320 tents	*Jubūr*, 320 tents Sālim ibn Izheir Fureij	*Fureij* *A'qamah* *Dīkah* *Ghayālīn*			
1,140–1,240 tents			466	620	590
	Serdīyah, 150 tents Ghālib ibn Mit'ab el-Qanj		40		250[1]
Saleitah. 100 tents	*Rusheid* Ghathuyān	*Radhāya* (at Lejjūn and Umm er-Rusās)			
	Abu er-Rujeilah Jau'id				

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5. *The Humeidah.*

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The dīra of the **HUMEIDAH** lies round Dhibān. It is bounded on the south-west by Khirbat Sarfa and the Wādi Beni Hammād; on the west by the Dead Sea; on the north by the Zerqa valley, Mareijimah and Duleilah, and on the east by Umm Shureif, ‘Arā‘ir, and the Wādi Mojib. It extends, therefore, from 7 miles north of Kerak to 4 miles south of Mādeba, a distance of about 28 miles, and is about 17 miles from west to east. The tribe, which had an evil reputation for unruliness and violence, has, since the occupation of Kerak by the Ottoman Government some twenty years ago, been reduced to complete submission and almost ruined by exactions. It pays £T 3,000 in taxes. The mudir of Wālah was specially appointed to take charge of the Humeidah. They number about 700 tents, and claim descent from a common ancestor called Fādhil, who came into the Dead Sea region with Sakhr, the *jidd* of the Sukhūr. For this reason they recognize a distant kinship between themselves and the Beni Sakhr. They are sheep-breeders, and grow crops in the fertile Kūrah district. Some of the Beni Tarīf are to be found at Kerak, and there are about 30 houses of Humeidah at Buseirah, east of Tāfilah, under Sheikh Sālim ibn Masyūghah.

HUMEIDAH

Tribe.	*Sub-Tribe.*	*Clan.*
Abu Ruheihah. 170 tents	*Suweilim* at Kūrah (Dhibān)	*Wansah* *Su‘ādah* *Hawāwshah* *Sarārhah* *Hawātimah*
Beni Tarīf. 300 tents	*Mansūr,* at Zeqeibah, W. of Shihān	*Ruwāhanah* *Dhurab‘ah* *Heisah* *Shihānbah* *Falāhāt* *Shuqūr* *Hamādīn*
Abu Bureiz. 230 tents	*Mohammed,* at Mekāwir, NW. of Dhibān	*Diyārnah* *Jawafi‘ī* *Qubeilāt* *Faqaha* *Rubūtah* *Hurūt* *Tawālibah* *Qa‘aidah* *Muteilah* *Hāshim*

B. Tribes of the Central West

1. *The Huweitāt*

619 The **HUWEITĀT** are a stout and warlike tribe whose country
101 extends from near Teima in the south to Kerak in the north, and on the east to the Nefūd and the Wādi Sirhān. On the west it is
622 scattered down the Gulf of Akaba and through Sinai into Egypt. Huweitāt are nomads in the desert north-east of Cairo, and settled as cultivators round Tanta. The Huweitāt of Akaba, Sinai, and Egypt have no political link with the Sheikhs whose head-quarters are at or near Ma'ān; but they recognize certain claims of kinship, and if a Huweiti of the Tawāyah or Beni Jāzi got into difficulties with the Ottoman Government, he would seek refuge, if he could escape, in Sinai or in Egypt. The Huweitāt have, however, an exceptionally bad name for treachery. They are divided among themselves, and do not respect their own blood-ties. One clan will set upon a caravan under the convoy of a *rafīq* of another clan, shoot the *rafīq*, and rob and murder the merchants.

On the Syrian side the leading sub-tribe is the **Beni Jāzi,** and 'Arār ibn Jāzi is nominally the paramount Sheikh; but he is not recognized by the **Abu Tayy,** and the two groups are frequently at feud. The Tayy are an offshoot of the Jāzi, and owe their position to the restless energy of their Sheikhs. The late chief, 'Audah, was one of the most famous raiders of his time, and did not hesitate to carry his expeditions across the Hamād to the Euphrates, where he raided Ibn Hadhdhāl of the 'Amārāt. On one occasion, when he was out against the Sibā', he pushed almost as far north as Aleppo.

The Huweitāt are on close terms of friendship with the Beni 'Atīyah, and are at liberty to camp through all the 'Atīyah country. The Sheikh Ahmed ibn Tuqeiqah occupies the Red Sea coast between Muweilah and Dhaba, with his head-quarters at Dhaba. They are at war with the Shammar, except the clan of the Rammāl, which is connected by marriage with the Tayy; and they are usually on bad terms with the Wuld Suleimān and the Fuqara. With the Sukhūr relations are always delicate, and the two tribes often break into sharp conflict. In 1914 the jealousy between Ibn Jāzi and Abu Tayy led to continuous raids between the sub-tribes. Ibn Jāzi took refuge with the Sukhūr, and the Tayy with the Ruweilah. But the outbreak of war between Great Britain and Turkey filled the tribes with a common fear that their camels might be requisitioned by the Ottoman Government for transport purposes; the Huweitāt made up their differences, and together with the Sukhūr retired east into the Anazah dīra, where the Government could not reach

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them. They are charged with the protection of the Hejaz Railway from Kerak to Ma'ān, and receive a yearly subsidy. Since Sāmi Pasha's expedition into the desert in 1910 they have regarded Ottoman authority with a certain amount of respect. 'Audah's cousin, Mohammed abu Tayy, was imprisoned for several months in Damascus, and upon his release was made responsible for the payment of the sheep- and camel-tax of his tribe—a lucrative position which he would be unwilling to forfeit.

In the spring the Tayy pasture over the north and east of the Jebel Tubeiq; the Jāzi camp to the south and south-west. In the summer the tribe draws in to Ma'ān, where it owns a little cultivation, and to Jafar, a depression east of Ma'ān. Ma'ān is the northern limit of the sandstone desert. Here the grassy downs of the Beni Sakhr country give place to forbidding leagues of rock weathered into fantastic shapes and diversified by sand-hills. Wells are few; nevertheless, in the sandstone bottoms there is a sufficiency of small shrubs and succulent weeds after the scanty rain.

The Huweitāt are not among the great camel-owners; probably the whole of the Syrian branch has not more than 5,000 to 8,000 animals.

The Huweitāt claim to be Ashrāf, i.e., descendants of the Prophet through his daughter Fātimah; but it has been conjectured that they have a history which is ethnologically of far greater interest. They may be the descendants of the Nabataeans, who held the caravan road to Yemen—the old spice road—and had their capital at Petra, a few hours west of Ma'ān.

Tribe.	*Sub-Tribe.*	*Sheikh.*
Huweitāt. 400 tents	*Beni Jāzi*, 100 tents	'Arār ibn Jāzi
'Arār ibn Jāzi	*Dhiyābāt*, 15 tents	Sālim ibn Dhi'āb
	Tawāyah, 150 tents	
	Demāni, 40 tents	Sālim ibn 'Aleyān
	Rukeibāt, 80 tents	Sālim abu Rukeib
Huweitāt of Akaba	*'Amrān*	
Hasan ibn Jād	*'Alawīn*	Hasan ibn Jād
Huweitāt of Sinai	*Sarei'īn*	Sa'd abu Nār
1,200 camels	*Ghanamīn*	
	Dubūr	Suweilim abu Dhuhūr

2. *Beni 'Atīyah*

The **BENI 'ATĪYAH** are an old tribe closely akin to the Anazah. They claim descent from Ma'z, who is said to have been brother of 'Anz, the ancestor of the Anazah. A part of the tribe in the Hisma plain, east of Akaba, is known as the Ma'zi. Some authorities

619 state that the ‘Atīyah tribe was the origin of the Huweitāt, the
101 Heiwāt, the Terabīn, Ma‘zi, and Tiyāhah. Whether or no this be the true explanation of the relation between the ‘Atīyah and the
622 Huweitāt, it is certain that their connexion is exceedingly close. The two tribes camp in each other's country, and aid each other against common enemies.

The ‘Atīyah occupy the northern half of the ‘Aweiridh Harrah, and are separated from the Mawāhib Harrah by the hollow plain of the Jau, through which there is a road from Wejh to Tebūk. The Jau is reckoned to be the dividing line between the Ahl esh-Shimāl and the Ahl Qibli, the northern and the southern Arabs. The ‘Atīyah are held responsible for the Hejaz line from Ma‘ān to Dār el-Hamra. The coast from Sheikh ‘Antar up to the Gulf of Akaba is in their hands (or those of the Huweitāt, their allies), as well as the high barren hills between the *harrah* and the sea. Their rugged mountain district is unsuitable for camel-breeding. Of the sub-tribes, the **Sidenyīn** and the **Khutheirah** inhabit the ‘Aweiridh *harrah*, the Sidenyīn being at the northern end with the **Subūt** to the west of them. The **‘Uqeilāt** (Ageylat) used to be carriers of goods between Ma‘ān and Tebūk, but the railway must have taken some of their trade.

The ‘Atīyah are stout in arms. Their foes are the Shammar and the allies of Shammar, the Fuqara and Wuld Suleimān. With the Fuqara the ‘Atīyah maintain an inextinguishable feud. They raid the Harb and the central clans of the Huteim.

Tribe.	*Sub-Tribe.*
Beni ‘Atīyah Mohammed ibn ‘Atīyah	*Rabilāt* *‘Uqeilāt* *Sidenyīn* *Khutheirah* *Subūt*

3, 4, 5. *The Billi, Mawāhib, and Juheinah*

To the south of the plain of the Jau lie the Mawāhib, who, though they are of Anazah descent, being a tribe of the Sibā‘, are Billi by adoption. The Billi and their southern neighbours, the Juheinah, are both of the Himyar stock, and therefore rightly described as Ahl Qibli. The **MAWĀHIB** (Moahib) inhabit the southern part of the ‘Aweiridh, a rugged mass of volcanic rock upon a platform of sandstone. They are sheep-breeders, and are reduced to small numbers, though they were once powerful enough to drive the Beni Sakhr from the ‘Aweiridh. Scattered clans are to be found among their kinsmen, the Sibā‘, and with the Beni Sakhr in the Belqa. There is besides

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an ancient colony of Mawāhib husbandmen, keepers of cattle, in the Hasa. Their dīra marches with the Hejaz Railway line from a little above El-Akhdhar to Medā'in Sālih ; in the west they go down to the country of the Sehāmah, a clan of the Billi, and in summer the Sehāmah come up with their flocks into the *harrah*. 619 101 622

The **BILLI** (Bali) and the **JUHEINAH** (Jeheina), both probably settled from very ancient times in the Tihāmah or coast region, extend from Na'mān Island to south of Yambo'. Both are charged with the protection of sections of the Hejaz Railway, and both are part cultivators and part Bedouins. The Billi are rice-carriers to the Arabs for the Wejh merchants and Turkish subjects, as are also the Juheinah, though neither are subject to much control. They are at feud with the Fuqara and the Wuld Suleimān, and the Juheinah are always at enmity with the Harb. The paramount sheikh of the Juheinah, the Sherif 'Ali ibn 'Abdullah, is a relation of the Grand Sherif, and lives at Yambo' en-Nakhl. The Juheinah Yambo' are the **'Arfu'a.**

Tribe.	*Sub-Tribe.*	
Billi. 600 tents Suleimān ibn Rafādah, at Wejh	*Hurāf*	
	Sehāmah	
	Quweyyīn	
	Zubala	
	Aradāt	
	Wābisah	
	Sara'btah	(All these sub-tribes very doubtful)
	Qureyyah	
	Hareiri	
	Qrauti	
	Suweimli	
	Fuweihi	
	Jemān	
Mawāhib. 80 fighting men	*Serāhīn*	

Tribe.	*Sub-Tribe.*	*Clan.*
Juheinah. 500 tents Sherif 'Ali ibn 'Abdullah of Yambo' en-Nakhl I. MŪSA	*Ghaneim.* E. and N. of Umlejh Mohammed Sālih of Umlejh	Ghaneim, Hamdāni, Tharfāni, Mattutti, Mehādi
	Hamādi. Gowaq Rāshid Salāmah	Seidāni, Shetheiwān, Arshadi, Hazīmi, Fiheidi
	Elatti. Habl and mountains Kreyem 'Abd el-Kerim	Hamdāni, B. Mad-hi
	Sināni. Habl and mountains 'Audah 'Abdullah	Bōrān, Ru'ūs el-Bil

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Tribe.	*Sub-Tribe.*	*Clan.*
	Feidi. Qōra N. of Umlejh Eid Birki	B Marsūq, B. Rubeikah, Mat'ān, Shuweitah, Dhawi Huleyyil, Ladhah
	Samīri. E. of Umlejh 'Abdullah Salāmah	
	Hibeishi. E. of Samīri	
	Alwāni. Nabdh between Umlejh and Yambo' Ibrāhīm Fineighish	
	Hajari. Near Hibeishi	
	Enāmi. Wādi el-'Eis, E. of Umlejh	
	Eneini. Wādi el-'Eis	
	Nazzah. Umlejh	
II. Mālik	*Thobyāni*	
	Refa'i ('Arfu'a)	Haswāni, Nashūri, Wahbāni
	Erwi	Abu Wāmi, Suweilhi, Sheleibhi, Jammāli, Wadyāni, Amīri, Dhaf'āni, Labdāni.

6. *The Harb*

The **HARB** are Ahl esh-Shimāl. They are a powerful and warlike tribe of the Hejaz and of Nejd, occupying the coast of the Red Sea from Yambo' to Qunfudah, the mountain country between Medina and Mecca, and the desert to the north-east up to Jebel Abānāt. Inland, their country extends just across the Wādi er-Rummah. On the south they push down to the Sha'īb el-'Useibiyāt and the Harrat Qishb, i. e. the vicinity of the caravan road from Boreidah to Mecca, if the Ateibah are in their southern pastures; but this country is really the dīra of the latter.

In the days of the Emir Mohammed of Hā'il, the eastern Harb paid tribute to the Rashīd; but they are now independent. The clans in the Hejaz come under the influence of the Sherif, though they pay him tribute only when it suits them. They are responsible for the safety of the southernmost section of the Hejaz Railway, but their connexion with the pilgrim traffic is chiefly of a less respectable kind; for they rob caravans on the Mecca road, kill and plunder stragglers, and extort money at every opportunity. Their **'Auf** and **Lehābah** clans are noted highwaymen, much dreaded by the Pilgrimage. The Harb of the Hejaz (Beni Sālim and Masrūh) are mostly cultivators, fishermen, and carriers. The Beni Sālim are also camel-breeders, and so are the Nejd clans of the Beni 'Amr; but none of the Harb are specially rich in camel herds.

They are divided into three (or two?) big sub-tribes. The **Beni Sālim** live in the Hejaz, though there is a small branch of the **Muzeināt** in the

south-east parts of Sinai. The **Subh,** one of their sub-tribes, are 619
almost entirely nomad and have a reputation for bravery and 101
valour. The other sub tribes are half settled, half pastoral, with
the exception of the Quwwād, a tribe of menials, camel-drivers, and 6212
negroes, divided between the Beni Sālim and the Masrūh. The chief Sheikhs of the Subh are Khalīl el-Ahmed, who is 25 years old, and Sherīf ibn Nāmi, a man of 60.

The **Beni 'Amr** own the date-growing district of Fur' near Medina, but their principal Sheikh, Ez-Zuweibi, is generally in Nejd. He is about 18 or 20 years of age, a strong partisan of the Sherif. The sub-tribe of the **Jahm** are Shiahs.

The **Masrūh** have charge of the caravan road and hold Rābugh. A big sub-tribe, the **Zobeid** (Zubeid), are fishermen and sailors along the coast from Jiddah to Yambo'. Mostly settled in villages, they are of a stock despised by purely nomadic Arabs. Their paramount Sheikh, Husein ibn Mubeirik, lives at Rābugh. His territory extends from Mastūrah in the north to Qulīyah in the south.

A large group of the Zobeid is established in Mesopotamia, where they are cultivators and herdsmen. The **Beni 'Ali**, at Medina, are a turbulent confederation, bitterly hostile to the Turks. They are at present strongly influenced by the Sherif, and before the recent revolt were used by him to keep the town in a state of unrest and disorder. They are a much rougher people than any of the Beni Sālim, and are sometimes said not to be of the Harb race.

HARB[1]

Tribe.	*Sub-Tribe.*	*Clan.*
Beni Sālim. 2,000 tents or more Khalīl ibn Khalifah el-Ahmadi; Sherīf ibn Nāmi; Muhsin ibn 'Abbās, in Wādi Safra	*Ahamda,* 500 men Khalīl el-Ahmadi, in Jebel Fiqra between Medina and Yambo'.	
	Subh, 1,500 men Sherīf ibn Nāmi, in Jebel Subh and Bedr Hunein	
	Rahalah, 500 men From Bir 'Abbās to Bir Ibn Hasāni	
	Hunatiyāt Khalaf ibn Nahal	
	'Azīmāt	
	Jimālah Dhiyāb ibn Mudheyyin	
	Hawāzin, 200 men or more Wādi el-Kheif, near Fiqra	

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[1] This scheme is not put forward as authoritative, but as subject to considerable revision. Authorities differ much about the organization of the Harb.

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Tribe.	*Sub-Tribe.*	*Clan.*
Beni Sālim (*continued*):	*Qu‘ād* Some belong to the Masrūh	
	Dhuwāhir, 200 men Safra, near Medina	
	Ruwāthah, 50 men Safra, near Medina	
	Muzeināt Talab el-Muzeini, Eastern Hejaz	
Beni ‘Amr. 2,000 tents or more Dheifallah ez-Zuweibi, in Nejd	*Belediyah*, 400 men Between Rābugh and Fur‘	
	Mu‘abbed, 1,000 men Near Mecca	
	Humrān, 100 men Between Mecca and Jiddah	
	B. Jābir, 500 men Near the Humrān	
	Bishr, 200 men Wādi Fātimah	
	‘Ibidah Jebel Thubra	
	Rubaqa At Fur‘, near Medina	
	Manash West of Madhīq, near Fur‘	
	Jahm Between Mecca and Medina in the Fur‘	
	B. Mohammed Khureibah, a day N. of Rābugh	
	Beidhān Nahidh ibn Mūjid	
	Wohūb ‘Aqab ibn Rasādah	
	Jerājirah	
	Ghayadīn	
	Jibārah	
3,000 men or more Husein ibn Mubeirik, Sh. of Rābugh. Ibn Muslat.	*Beni ‘Ali* Mohammed ibn Ruweiti Ibn Muslat, near Medina	*Bedarīn* Mufadhdhal el-Bedrāni
		Khidharah Nāfi‘ el-Khadīr
		Firidah Mehsin el-Fird
	Zobeid Husein ibn Mubeirik Yambo‘ to Jiddah	*Sahāf*, 500 men In Jebel Gharān
		‘Usum, 80 men, at Khuleis
		Mughāribah, 50 men. Between Jiddah and Rābugh
		Sa‘āyadah, 50 men. Between Jiddah and Rābugh

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Tribe.	*Sub-Tribe.*	*Clan.*
Masrūh (*continued*):		*Wifyān*
		Jaghāthihah, in Qadeid
		Jid'ān, Thahabān to Jiddah
		Hunūd
		Jerājirah, 80 men Near Khuleis
		'Izarah, 80 men Near Khuleis
		Wildīyah. Near Khuleis
		Jahādha, 100 men In Towal
		'Uslān, 100 men. From Rābugh to Thahabān
	Zobeid in Mesopotamia. Between Museyyib and 'Alāq, 9 hrs. E. of Hillah	*Abu Sultān*
		Shamamitah
		Abu Mohammed
		Abu Husein
		Jeish
		Abu 'Abdullah
	Wuld Salīm Madwakh ibn Salīm	
	'Auf	*Suwā'id*
		Sehlīyah
		Lehābah, 80 men Jebel Gharān
		Beni Sifrān, 2,000 men Jiddah
		Haib. In Lebanon
		Kanādirah
	Sa'dīn Above Medina on Darb el-Hajj	
	Quwwād (half are Beni Salīm)	

7. *The Ateibah*

The **ATEIBAH** (*'Uteibah*) are the most powerful tribe in Central Arabia, strong in arms and great camel-breeders. Among all the nomads they are second in importance only to the Anazah. They occupy the eastern side of the Hejaz with the volcanic *harrahs* between the Hajj road and the Central Arabian steppes. Their pasturages run east to Qasīm and Woshm, and south to the dīras of the Qahtān, of the Buqūm and Shalāwah, and of the Sebei'. This country abounds in wells; it has a regular if small rainfall in winter, and is not wholly dry in early autumn, when it receives the end of the monsoon rains. It supports large herds of sheep and camels, and in places the grass grows so richly that the Bedouins gather a hay-crop; everywhere there is a low growth of acacias, and game is plentiful.

619 The clans in the Hejaz, such as the Helissah, Meraukhah, Kurzān,
101 Sebbahah, Marāshidah, and Semarrah, are small in numbers and
breed sheep only. There is little cultivation in the *harrahs*, no
622 more than palm-groves and small Ateibah villages.

The two great divisions of the tribe are the **Rūqah** and the **Berqah**. The Rūqah are chiefly in the Hejaz, the Berqah in the eastern desert. The paramount Sheikh of the Berqah, Mohammed ibn Hindi, used to be a close friend and ally of Ibn Sa'ūd, rode with him in raiding expeditions and aided him with fighting men. But the relation of the Ateibah to the Sherif and Ibn Sa'ūd respectively has been somewhat modified of late. The tribe used to belong to Ibn Sa'ūd's confederation, only those clans which actually inhabited the Hejaz coming under the Sherif: but at the same time Ateibah sympathies were on the whole with the Sherif, possibly because he was farther away and exercised a less direct control. In 1910 his second son, 'Abdullah, raided Qasīm, nominally on behalf of the Ateibah Sheikhs. He captured Sa'd, the brother of 'Abd el-'Azīz ibn Sa'ūd; but the support which he expected from Ibn Rashīd was not forthcoming, and when the Emir 'Abd el-'Azīz appeared in force he made terms with him and retired. Ibn Sa'ūd undertook that the Ateibah should be tax-free, and that the Qasīm should pay the Sherif £4,000 a year. The first part of this arrangement was not observed by Ibn Sa'ūd (and in all probability the second part met with as little respect). No sooner had 'Abdullah gone back to the Hejaz than the Emir raided the Ateibah on the ground that they had harboured the rebellious Aulād Sa'ūd, the grandsons of his uncle, who had tried to raise Kharj and Harīq against him. In 1915 'Abdullah returned to the charge. He carried an expedition as far as the province of Sedeir in Nejd, levied taxes from the eastern Ateibah, and had a successful encounter with the Barrīyah, who are allies of the Muteir and subjects of Ibn Sa'ūd.

The Ateibah are foes of the Harb, than whom they are more powerful; they are generally on good terms with the two small tribes on their southern frontier, the Buqūm and Shalāwah, and at feud with the Qahtān.

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ATEIBAH

Paramount Sheikh	*Sub-Tribe.*	*Clan.*
ürki ibn Rubei'ān	*Rūqah*, 2,500 tents Tūrki ibn Rubei'ān	*Dhawi Thubeit* Nāsir ibn Muheyya
		Hanātīsh Dhawi 'Ātīyah Nejm ibn Shuleiwikh ibn Zureibah
		Dhawi Mazrū' Talhah Sineitān edh-Dheit
		Mezāhimah Thu'eil el-Kharrās ibn Huleyyil
		Mizham Ja'ilān
		Khufāt
		Helissah
		Meraukhah
		Kurzān
		Sebbahah
		Sheyābīn
ohammed ibn Hindi ibn Maslat	*Berqah*, 3,000 tents Mohammed ibn Hindi	*Maqātah* Meqītah ibn Hindi
		Khanāfir Shālih el-Humuqi
		Ghazā'ilah Shāfi ibn Dāli
		Qumizah Mehāhi ibn Thuweimir
		Rausān 'Ubeid ibn Jāmi'
		Da'jīn (or *Da'ājīl*) Menāhi el-Heidhal
		Dhawi Khuyūt Nāsir ibn 'Aqeyyil
		Sheyābīn Hadhdhāl ibn Fahīd esh-Shibāni
		Dhawi 'Abdillah Menāhi ibn Museifir
		Dhawi Khalīfah Beyyin el-Jalāwi
		Nafa' Dhawi Ziyād Mohammed abu Ruquba
		Dhawi Mufarrij Shebīb ibn Hajjena
		Filitah Es-Sultān
		Daghālibah Mohammed el-Mihari
		'Asumah Abu el-'Ala
		Hiddaf Aleitha el-'Ameidi
		Marāshidah
		Semarrah

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8. *Minor Tribes of Southern Hejaz.*

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Several small independent tribes share the south part of Hejaz with the two greater tribes, Harb and Ateibah, of which the first lies along the coast, the second inland from Tā'if. They are all, in part, settled or half-settled, and all acknowledge the authority of the Sherif.

(*a*) The **Hudheil** (Hatheil) are divided into two main sections, a northerly and a southerly. The first ranges east and south of Mecca, and especially along the road between that city and Tā'if, the second beyond Tā'if. No. I is said to have seven clans: Mutārafah (Wādi Fātimah), Mas'ūd (Rī' es-Seil), Sowahar (Rī' es-Seil), B. 'Amr, Met'ān (from Mecca to Jiddah), Lahiyān (east of Mecca), Janābir (El-Kōr). No. II has eight clans: Garhīyah, Marzūqīyah, Sarwāni, Kabkabi, B. Fahm, Nadwīyah, Dadīyah, and 'Abdīyah.

(*b*) **Beni Faham,** a small tribe living in Wādi Waghar, to the east of the Juhadlah and between them and the Beni Thaqīf. They are entirely nomadic and are noted for their skill in tracking. They are friendly with the Beni Thaqīf and Juhadlah, and are still faithful to Sherif 'Ali, the deposed Sherif of Mecca. The Chief Sheikh is Ismā'īl ibn Dahyān. They number about 1,000 men. Related to the Qoreish.

(*c*) The **Juhadlah** are an entirely nomad tribe with no defined limits, but such boundaries as they have may be said to start just south of Serūm (Serom), the southern limit of the Harb, and run thence almost to Līth, covering all the coast and taking a wide sweep inland to the east of Jebel Abu Shauk and Jebel Sa'dīyah. Their neighbours on the south are the Āl Mahdi and Dhawi Barakāt and, to the north-east of Līth, the Beni Faham.

They also mingle with the Dhawi Surur and Shenabrah to the south of Mecca, and are generally to be found along the road from Mecca to Jebel 'Arafāt and east to Shaddād and Jebel Mohram. From Serūm to Līth, however, is their original district, the chief centre being round Sa'dīyah. They number about 4,000 men and, although good fighters, are not quarrelsome. Their country is a poor one, and affords scanty pasturage to their herds of camels, in which they are fairly rich. In times of drought they go south to Wādi Dōkhah in the Dhawi Barakāt country. They do not cultivate, but buy all their grain from Tā'if or Līth, in return for the *semn* which they sell. They all carry spears and knives, and, those who can afford them, rifles.

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For purposes of internal administration the tribe is divided into two parts, the one under Mohammed ibn Sa'īd, the other under Mohammed ibn Hanash. The former is faithful to the Sherif of Mecca. Sheikh Mohammed ibn Hanash, who rules over the Āl Munif or Munifiyah, dislikes the Sherif, owing to his habit of commandeering camels whenever his followers go to Mecca, and therefore keeps chiefly to Sa'diyah and the coast. He has made overtures to Idrisi, but is too far off and too weak to do more than sympathize with him. He was neutral during the Turco-Sherifian expedition in 1910, and removed his tribe into the inaccessible mountains.

The two chief Sheikhs are on good terms with each other and the sub-tribes freely intermingle. They are friendly towards the Dhawi Hasan and Beni Faham, but inimical to the Harb. The Ateibah, though distant, raid them when they stray too far east. The Hudheil and they are of one origin and are on terms of the closest friendship.

The Juhadlah are hospitable to strangers, but they have little religion and seldom go on the Pilgrimage. In person they are taller than most Arabs, wear their hair short, and are dressed in a red 'tob' (*thūb*) which reaches from the waist to the knee, the end being thrown over the left shoulder.

(i) Chief Sheikh, Mohammed ibn Sa'īd.

Sub-tribes: 'Alyāniyah, Sheiniyah, Herahiyah, Jamahiyah, Tha'bāniyah, Hasmāniyah, Jirahiyah.

(ii) Chief Sheikh, Mohammed ibn Hanash.

(1) Āl Munif, of which the chief subdivisions are:

Āl es-Sihim.	Mohammed es-Sultān.
Āl Madāthir.	Husein ibn Huneish.
Beni Bur.	Mas'ūd ibn Mohammed.
Āl Yām.	Mohammed ibn Mohsin
Āl Zahein.	Mishar ibn Sihmār.

(2) Hijriyah, of which the chief subdivision is:

Āl Faham.	Haidar ibn Huneish.

(*d*) The **Āl Mahdi** are a small semi-nomad tribe near Lith, who make their living chiefly as fishermen. They are a poor and down-trodden people, thoroughly awed by their powerful neighbours the Dhawi Hasan. They do not number more than 200 souls.

Chief Sheikh, Mohammed ibn Qasim.

Chief Clans:

El-Mujeishah.	Ahmed ibn Mas'ūdah.
Āl Hasan.	Ibn Ahmed er-Rideini.

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(e) The **Beni Mālik** of the Hejaz are a small tribe numbering not more than 2,000 men, who live in the mountains inland of Līth. The adjoining tribes are the Beni Sa'd on the north, the Shalāwah nomads on the east, the Zahrān on the south, and the Juhadlah on the west. The Beni Mālik are not a fighting tribe, but they are hospitable and industrious, and cultivate figs and grapes in the wādis, as well as wheat, barley, and *dhura*. During the Pilgrimage season most of them go to Mecca and Jiddah and act as porters. They thus come more into contact with the outside world than most tribes and are more civilized. They are devoted to the Sherif and pay him taxes.

Nāsir ibn Rawwāf is their chief Sheikh.

They live at peace with their neighbours, except the Shalāwah, who occasionally raid them. Most of their villages are clustered in Wādi Lūz and Wādi Rummān.

(f) The **Shenabrah** are a small nomad tribe to the south of Mecca, numbering not more than 150 men. They are one of the 21 Ashrāf clans (see pp. 406 ff.), and, being nearly related to the 'Abādilah, support the Sherif of Mecca. Sherif Judallah is their head. The Shenabrah are brave and lawless, and are generally at loggerheads with the Dhawi Surur.

(g) The **Dhawi Surur** number about 200 men and wander over the country to the south of Mecca, being entirely nomadic. They are one of the 21 Ashrāf clans, and are connected with the Dhawi Zeid. They are opposed to the Shenabrah. Sherif Dukhān is their chief Sheikh. Clans are Aulād El-Hasan and Āl 'Azīz. They all obey the Sherif.

(h) The **Beni Thaqif**, a tribe descended from Himyar in the highlands to the south of Tā'if. They are bounded on the north by the northern section of Juhadlah, on the south by the Beni Nasri, east by the Shalāwah, and west by the Beni Faham. They are almost entirely settled and agricultural, and grow cereals, grapes, and other fruits for the Tā'if market. For water they depend partly on the summer rains, but chiefly on well water. Nāsir ibn Ghuzeil is their chief Sheikh, a firm adherent of the Sherif of Mecca. He commands about 2,000 fighting men. In times of crisis they combine with the Beni Mālik, Beni Sa'd, and Beni Nasri. They are always at feud with the Beni Faham and are not cordial to the Juhadlah. They possess very few camels. A certain proportion of the tribe lives permanently in Tā'if. The chief sub-tribes are Sufyān, Mu'adhdher, and Rabī'ah.

(i) The **Beni Sa'd**, a tribe which traces its descent to Himyar.

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It is bounded on the north by the Nasri, on the south by the Beni Mālik, east by the Shalāwah, and west by the Beni Faham and southern Juhadlah. Their country is more fertile than that of their northern neighbours, wells being plentiful, and they raise cereals and fruits. There are no nomads amongst them. They favour the Emir of Mecca and can provide him with about 1,000 men.

Hamsa ibn Mohammed is their chief Sheikh.

There is enmity between them and the Shalāwah, and with the Juhadlah they are by no means friendly. They combine with the Beni Thaqīf, Beni Mālik, and Nasri in times of danger.

9. *Tribes of the NE. Asir Borderland.*

Certain tribes which inhabit the region between Northern Asir and Southern Nejd (so far as this is not occupied by the Ateibah) must be mentioned, although it is very doubtful if any of them can be regarded as predominantly nomadic. It is certain, in any case, that a large proportion of their members are partly settled, either in the upper valleys of the inland Asiri wādis or in the Nejd oases; and it is probable that enough of them are now permanent cultivators to deprive the tribes of the Bedouin character they once had. Comparatively little, however, is known about them.

The most numerous and important tribe is the **SEBEI‘**, whose home-land is the ill-known region of Wādi Sebei‘, which lies between N. Asir and Woshm and appears to include the lower basins of two of the great Asiri wādis, Turabah and Ranyah. Not only, however, are settled Sebei‘ found also in towns and villages of almost all the Nejd districts, but nomad members wander even east of these into Summān, and over many parts of Eastern Toweiq. The nomad element of the tribe numbers at least 1,000 tents, and is divided in allegiance, the Sebei‘ of Wādi Turabah being tributary to the Sherif, while the rest (the larger part) acknowledge Ibn Sa‘ūd. The whole tribe is either Wahabite or Hanbali Sunnite.

The names of some seventeen sub-tribes are known, but almost all in connexion with settled Sebei‘.

Connected with the Sebei‘ and possibly constituting a sub-tribe only are the **SAHUL** (or Shaul), of which nomad members range S. Nejd and into Hasa. If identical with the **SHALĀWAH**, their home-land is Wādi Sebei‘. But it is practically certain that they are now more settled than nomadic and have become only less a permanent element of the Nejd population than the Fadhūl. They

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619 have probably not above 300 tents, and in religious colour and political allegiance follow the Sebei'.

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622 The **BUQŪM** are intimately connected with the two foregoing tribes, but are both more predominantly nomadic and less scattered abroad. They are found in the basins of all the inland Asiri wādis, including Wādi Bīshah, and appear to be accepted equally by the Ateibah on the north and the Qahtān on the south, and to divide their allegiance in the same manner as the Sebei'. They are said to have about 500 tents.

C. Tribes of the Central South

1. *The Qahtān*

The **QAHTĀN** are almost the only very ancient Arabian people which still maintains its importance as a tribal unit. They are, according to Arab tradition, the mother-stock of the Ahl Qibli, and it is not improbable that for a very long period of time they may have occupied their present district near the southern limits of the habitable desert. No travellers have penetrated into their country and little is known about them. Strange, and seemingly quite baseless, accounts of their customs are repeated among the northern tribes; for, like all distant and unknown peoples, they are a peg on which to hang marvels. Their country lies to the west of Hautah and is divided into three districts, Hasāt, Areiji, and Tathlīth, the last being near Asir. The Shahrān and the Sebei' lie to the west, the Dawāsir to the south and south-west, the Buqūm and Shalāwah to the north. Somewhere north of Bīshah is the Bilād Qahtān, with a group of villages known as the Qahtānīyah (Tarīd, 'Azīm, and Kir'ān are among their number), and the Beni Wahhāb villages inhabited by a small tribe of that name.

The Qahtān acknowledge the authority of Ibn Sa'ūd and join him in his raiding expeditions. So far as they are Moslems at all, they are Hanbali Sunnites or Wahabites. They come up to Shaqrah in the Woshm for dates, and when they are camping in the southern parts of their country they buy dates from the Dawāsir villagers, but they themselves have no lands in the valley and are not cultivators. They are very rich in camels, which are sold to the Qasīm buyers when the herds come north, towards Nejd. The settled section of the Qahtān, which includes six autonomous tribes and owns the paramount authority of Mohammed ibn Dhuleim, is dealt with later (pp. 132, 441 ff.).

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2. *The Dawāsir.*

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The nomadic **DAWĀSIR** are Wahabite and more or less under bn Sa'ūd. Half-settled, they have villages in the Wādi Dawāsir, vhich they inhabit during the summer. They breed camels, though ot in such large quantities as the Qahtān. The Qasīm dealers o not come as far south as the Dawāsir, but the latter bring heir camels into the Hasa and dispose of them there to the usmān.

The Dawāsir have overflowed into the easterly provinces of Southern Nejd, and now form a considerable settled element in Aflāj, where they are the chief owners of land, worked by men of he *fellāh* tribe of Beni Khadhir. To a less extent they are found lso in Harīq and 'Āridh, where they contribute a proportion of the illage and even the town population. Small parties of their omads wander between Nejd and Hasa and trouble the routes. A considerable body is settled in Bahrein. Indeed, so small a proportion of the Dawāsir is in any sense Bedouin, that the tribe ardly comes within our purview here; for the settled clans see Chap. XVI, pp. 604 ff.

D. TRIBES OF THE CENTRAL EAST

1. *The Shammar*

The **SHAMMAR** are northern Arabs. They do not spring from a single ancestor, but account for themselves by saying that they are a mixture of Taghlib, 'Abs, and Hawāzin, the first a constituent of Rabī'ah, the two last of Mudhar. The Ja'far, to which the ruling family of the Rashīd belongs, is a sub-tribe of 'Abdah, and the 'Abdah claim descent from the 'Abidah, a part of the settled Qahtān: they could, therefore, be Yemenites. Beyond these vague traditions, the Shammar are ignorant of their own history before they established themselves in Jebel Shammar, 'the two mountains of Tayy' frequently mentioned in pre-Mohammedan literature, where they displaced (and probably partly incorporated) the ancient Tayy nation, a branch of the Qahtān. About the middle of the seventeenth century they began to stretch their frontiers into the Syrian Desert, where they encountered, and, after a brief struggle, defeated, the

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● 619 Mawāli, then the most powerful tribe in the northern steppe, driving them into the north-east borders of Syria.

101 Early in the nineteenth century the Anazah forced the Shammar

622 northwards across the Euphrates, and split the tribe into two parts, interposing themselves between these two in the Syrian Desert. Thus the Shammar of Jebel Shammar and those of the Jezīrah (Mesopotamia) came to be geographically and politically distinct. The southern group follows Ibn Rashīd, the northern Ibn Jerba. But ethnologically they are one; the same sub-tribes are found in either group, and though they do not offer united resistance to their common enemy, the Anazah, they are always on terms of friendship with one another. Any small sheikh of the Jezīrah may bring down his tents and flocks to Jebel Shammar for a year's pasturage, if he be so minded.

The **SOUTHERN SHAMMAR** must be considered, not only as a powerful nomad tribe, but also as the masters of the oases in J. Shammar. The settled population of the latter is mostly of the Beni Tamīm, an ancient branch of Mudhar which once inhabited all North-East Arabia, but now has relinquished the nomadic life (see p. 81). The Shammar, for their part, are nomads, though they come down to the oases during the summer drought. The Emir of J. Shammar plays a double part. He is Paramount Chief of his own tribal confederation; but also he is ruler of a settled country, of which Hā'il is the capital, a prince with a fixed habitation, exercising authority over other Bedouins whose connexion with him is not tribal but political. The Shammar tribal frontiers remain more or less unchanged, but the sphere of the Emir's influence varies with the vicissitudes of his dynastic fortunes.

The Shammar tribe ranges the south-east Nefūd and the country to the north almost up to Nejef. To the east its limits have been somewhat restricted by the Dhafīr, who are always at feud with it and encroach upon its dīra. Since the old eastern pilgrim road, the Darb Zobeidah, is seldom safe from Dhafīr raids, it has been abandoned by the Emir's caravans in favour of a more westerly track past the fortified wells of Hayyāniyah; but the proper Shammar pasture-grounds extend up to it and across it. To the north, the loss of Jauf el-'Amr has shut the Shammar into the Nefūd. They do not wander far beyond J. 'Irnān on the west, nor southwards beyond Mustajiddah; while the summer camping-ground of Beidha Nethīl is occupied sometimes by Shammar, but mostly by the Anazah of the Teima district.

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The political influence of Hā'il has decreased notably since the death of the Emir Mohammed, in 1897. At the height of his power he ruled over Riyādh and the Qasīm, and levied tribute from the Northern Harb, the Huteim, Fuqara, Wuld Suleimān, and Beni Wahhāb. The Southern Shammar tribes, great breeders of sheep and camels, number something under 4,000 tents. The villages of J. Shammar contain probably not much over 20,000 souls. Both tribesmen and villagers are devotedly loyal to the Emir. The subject tribes from whom he might be able, on occasion, to raise fighting men number at most 1,200 tents. Teima, which is subject to him, must have a population of from 1,500 to 2,000. 619 101 622

At a rough estimate Ibn Rashīd could probably raise from 500 to 800 fighting men from the villages, and 2,000 from the Shammar tribes. He might obtain another 500 or 600 from the tribes between Jebel Shammar and Teima, though their support would always be doubtful. The tribesmen would bring their own camels, but they would depend on the Emir for food and ammunition. The villagers he would have to mount and arm as well as feed. His own camel herds, seriously reduced in numbers since the days of the Emir Mohammed, may now amount to about 1,000 camels, including those which are not yet fit for service. The Shammar tribes are not as rich in camels as the Anazah, but they must average some 20–30 camels to a tent, which would bring the numbers up to 80,000 or rather more, including breeding camels and calves. 619 101 622 701

The relations between the Shammar and the Muteir are usually hostile. With the Dhafīr the Shammar are always at feud, but the Muntefiq were recently on good terms with Ibn Rashīd. The Huteim are out of hand and raid Shammar territories when the Emir is occupied with distant expeditions against the Ruweilah or the Dhafīr. On the western borders, the Huweitāt are the foes of all Shammar, except the sub-tribe of Rammāl, with whom one of their Paramount Sheikhs is connected by marriage. The B. 'Atīyah are hereditary enemies, and the Juheinah and Billi raid both the Wuld Suleimān and the Shammar.

Arab tribal federations or states, however, are held together only by an autocratic ruler, and their strength increases or diminishes in exact ratio to his weight and capacity. The Southern Shammar had their day under the Emir Mohammed. Since his death they have been handicapped by the violence and folly of their leaders. But, nevertheless, their numbers, their great tradition, and the support of the Ottoman Government make them still one of the chief factors in Central Arabian politics.

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The **NORTHERN SHAMMAR** of the Jezīrah are variously estimated. Probably a total of 2,000 tents is not far from the true figure; but they have been put as high as 10,000 tents. Their pasture-grounds are between the Tigris and the Euphrates, though occasionally they cross the Tigris in the region of the Lesser Zāb. They come down to Baghdad and even south of Baghdad as far as Zobār. To the west they extend to Deir ez-Zōr, which is a head-quarters of the tribe; thence north up the Khābūr and to near Nisībīn they wander over the fertile desert which is watered by the Jaghjagh and its affluents. They are at feud with their Anazah neighbours, both Fed'ān and 'Amārāt, and usually on bad terms with the Kurdish tribes to the north and north-east. Traditional rebels against Ottoman authority, they slip between the fingers of the Mutesarrif of Deir and the Vali of Mosul, paying taxes to neither. They exact dues from the caravans on the Tigris road and not infrequently hold up the traffic along this important link between Asia Minor and Baghdad, forcing travellers, and sometimes even the Government post, to take the longer route by Irbil and Kerkūk. The *keleks* on the river are subject to their exactions also. In 1911, the cup of their iniquities having overflowed, Nāzim Pasha, then Vali of the 'Irāq, sent an expedition against them under his chief of staff, Hasan Riza Bey (murdered during the siege of Scutari in the following year). He conducted matters very skilfully. The Shammar came in without resistance, camel- and sheep-dues, many years in arrear, were collected at a great camp formed at Hatrah, and the rights of the tribe over the Mosul road were defined. But the fall of Nāzim immediately afterwards, and the resignation of Hasan Riza, took the heart out of this agreement.

The Shammar of the Jezīrah are all under the sheikhly family of the Jerbān, who sprang into political importance about 1830 with Sheikh Sufūq ibn Jerba, a bitter enemy of the Turks. His eldest son, Ferhān, was a lover of peace and kept on good terms with the Government; but the contest was continued by Ferhān's brothers, of whom the youngest, Fāris, took refuge in J. Shammar with Ibn Rashīd. He returned to the Jezīrah in the seventies, and from that time shared the position of Paramount Sheikh with Ferhān. He took the camping-grounds on the Khābūr, while Ferhān held those round Mosul, with his head-quarters at Hatrah, and on the brackish springs of the Wādi Tharthar. In 1911 'Āsi, the eldest of Ferhān's sixteen sons, was appointed by Hasan Riza Bey Paramount Sheikh and made responsible to the Government for all Mesopotamian Shammar. He is a man advanced in years, peaceable and upright.

He keeps to the Mosul district, while two of his cousins, 'Abd el-Muhsin and Mohammed, sons of 'Abd el-Kerīm, roam the Khābūr country. The sons of Fāris are young and not of much account. The eldest now living, Mish'al, is nephew, through his mother, of Noweidis et-Timyāt of the **Tūmān** (Shammar of the Jebel). Some of the many sons of Ferhān own cultivated land on the southern reaches of the Tigris, and one, Humeidi, has almost dropped nomad habits and passes much of his time in a house which he has built in Baghdad.

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Between 'Amārah and Baghdad there is a group of small tribes, the **Tauqah** (Toga), who call themselves Shammar, though they are of mixed blood. They are half-nomadic, going out into the desert west of the Euphrates in spring with their sheep and donkeys, and coming back into their Jezīrah villages in the summer. The chief of these tribes are the **Mas'ūd** (Mes'ūd), between Museyyib and Kerbela, the **Zagārit**, round Kerbela, and the **Zauba'** (Zoba), five hours west of Baghdad. They are Shiah, and, like all settled Arabs, fairly numerous.

SHAMMAR OF NEJD

Tribe.	*Sub-Tribe.*	*Clan.*
'Abdah. 1,500 tents	*Mufadhdhal*	*Bureik*
Ibn Jebrīn	Mitni ibn Jebrīn	Ibn Bureik
Ibn 'Ajil	*Fadhl*	
Ibn 'Ali	'Aqab ibn 'Ajil (maternal uncle of Emir 'Abd el-'Azīz)	
	Ja'far	
	Wādi ibn 'Ali	
	Weibār	
	Ibn Shureim	
	Jeniddah	
	Hāmid el-Hihi	
	'Amūd	
	Slash ibn Feisāl	
	Deghairāt (small)	
Aslam. 1,200 tents	*Juheish*	
Dhāri et-Tawālah	*Mas'ūd* (*Mes'ūd*)	
	'Adhib ibn El-Gheisim	
	Firidah (*Fruddah*)	
	'Amash el-Ferīd	
	Wureik	
	'Aqab ibn Wureik	

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Tribe.	*Sub-Tribe.*	*Clan.*
Aslam (*continued*):	*Rumāh*	
	Mutlaq er-Rumāhi	
	Tūmān	*Hadbah* (*Hidbah*)
	Noweidis et-Timyāt	Mutlaq ibn ‘Aish
	Munāhi ibn ‘Ayyāsh	*Wudhāh* (*Widhāh*)
	Wahab	
	Toweirib ibn Munabbih	
	Raba‘ (or *Ruba‘ah*)	
	Samad er-Raba‘i	
	Husein	
	Qwei (small)	
	Dhawīyah (small)	
Sinjārah. 1,000 tents	*Zumeil*	
	Qasīm ibn Rakhīs	
	Salmān	
	Fallāj ibn ‘Ardān	
	Ghufeilah	
	‘Ayāda ibn Zuweimil	
	Ghi‘thah (or *Ghīthah*)	
	Suweid	
	Ibn Duweihi	
	Rammāl	*Namsān* (*Nimsān*)
	Ghadhbān ibn Rammāl (daughter married to ‘Audah Abu Tayy of the Huweitat, with whom he is friends)	*Jirdhān*
	Shilqān	
	Ibn Duheilān	

SHAMMAR OF JEZĪRAH

Tribe.	*Sub-Tribe.*	*Clan.*
Shammar. 2,000 tents	*Khārisah* (*Khrussah*)	
‘Āsi ibn Ferhān	‘Āsi ibn Ferhān	
‘Abd el-Muhsin ibn ‘Abd el-Kerīm	*‘Abdah*	*Bureik*
Mohammed ibn ‘Abd el-Kerīm	Menāwir ibn Suqi	
	Sinjārah	
	‘Abd el-Muhsin Mohammed	
	(Sinjārah) *Thābit*	
	Mit‘ab el-Hadab el-Qu‘eit	
	(‘Abdah) *‘Amūd*	
	(Tūmān) *Sā’ih*	
	Jed‘ān ibn Hasan	
	Ferhān es-Sudeid	
	(‘Abdah) *Fedāghah*	*‘Aleyyān*
	Bandar ibn ‘Ayādah	

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SHAMMAR OF 'IRĀQ

Tribe.	*Sub-Tribe.*	*Clan.*
Tauqah.	*Mas'ūd* (*Mes'ūd*) *Zagārit* *Zauba'* Dhāhi Mohammed	

2. *Beni Tamīm*

The **BENI TAMĪM** are a famous stock of the northern people, who played an important part in Arabian history before the age of the Prophet, when they extended from the Syrian Desert to Yemāmah. They maintain their ancient seat, for they still form a large proportion of the settled population of Nejd and Jebel Shammar; the oases of the Qasīm are almost exclusively inhabited by them and by the B. Khālid. But they are no longer an independent tribe; they acknowledge the authority of Ibn Sa'ūd or of Ibn Rashīd. At a very early date, probably before the Mohammedan invasion, they began to come up into Mesopotamia, where they are still to be found near Tārmīyah (some 1,500 families). All these are shepherds, and while the Tamīm of Nejd are strict Wahabites, their kinsmen of Mesopotamia are Shiahs.

3. *The Dhafīr* (*or Dhufīr*)

The **DHAFĪR** form an important tribe whose district extends south of the Shatt el-'Arab and Euphrates from near Zobeir to Samāwah. From Samāwah a line drawn almost due south to the vicinity of Hafar in the Bātin would mark their frontier, and the depression of the Bātin forms the SE. side of the triangle which encloses their territory. Their neighbours are the Muntefiq confederation to the NE., the Shammar to the W., the Muteir and 'Ajmān to the E., while to the south they are in touch with the Sebei', one of the tribes which acknowledges the authority of Ibn Sa'ūd. The Samīd section, and more particularly the Juwāsim (or Jawāsim, orig. Qawāsim), are accustomed to cross the Euphrates in the summer and pasture their flocks in the 'Irāq.

The Dhafīr are foes of the Muteir and are almost always on bad terms with the Shammar, whom they raid when they are in their spring pasturages east of the Nefūd. They harry the Darb Zobeidah and hold up the Emir's caravans from Hā'il to Nejef; indeed the Darb Zobeidah has become so unsafe that the western pilgrimage road is now almost always chosen by caravans in preference to it.

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For the past year, however, the paramount Sheikh, Hamūd ibn Suweit, has been at peace with Ibn Rashīd, though he is said to have rejected the latter's proposal that he should join him in aiding 'Ajeimi ibn Sa'dūn and the Turks against the British. The Shammar sub-tribe of the 'Ajil are still hostile to the Dhafīr. With the Anazah they are always at feud, and though the Anazah sheikhs seldom approach within four or five days' journey of their country, the Dhafīr carry their raids as far north as Shifāthah, and west into the Anazah pastures. They are on good terms with some of the Muntefiq group, of whom the Budūr camp habitually under their protection in the spring, when the latter go out with their sheep into the desert. But with the Sa'dūn themselves their relations have been anything but cordial, and since 1915 Hamūd has definitely sided against 'Ajeimi; but he has not succeeded in carrying his whole tribe with him, and the Husein and Dhar'ān sections, as well as other smaller sheikhs of the Samīd, have followed 'Ajeimi's lead against us.

The Dhafīr are composed of two main sub-tribes, the Butūn and the Samīd, of which the Butūn is the more numerous. It is not a homogeneous tribal unit, but has been formed from sections of other tribes which have been welded together. The various constituents have preserved the memory of their origin; the Suweit and the Beni Husein are Ashrāf of the Hejaz; the Sa'īd, 'Areif, and Beni Khālid, with the Kathīr who are an offshoot of the Beni Khālid, are Qahtān; the 'Adwān are Ahl esh-Shimāl, descended from Rabī'ah or Mudhar; the Misāmīr and the small Tulūh clans are Anazah; the Rasimi are Shammar, the Mu'āleim are Beni Tamīm, and the Juwāsim are from the neighbouring Sebei'. The important Dhar'ān section are 'Abīd, that is to say, they spring from the slaves of some nomad group.

The Dhafīr are wholly nomadic and do not engage in any trade. Their country is sufficiently supplied with wells, and they own large flocks of sheep, besides being breeders of camels. In religion they are Sunnis of the Maliki sect. They are well armed with modern rifles and may number some 3,000 fighting men. They maintain good relations with the Sultan of Koweit and come into Koweit for needful provisions and utensils. Sections of the tribe near the Koweit territory have occasionally paid the Sultan tribute; while in the days of Mohammed er-Rashīd the western sections of the Dhafīr yielded tribute to the Shammar. The paramount Sheikh, Hamūd ibn Suweit, is a man of about 45, intelligent, and reckoned a fairly good politician and tribal administrator. His son, Barghash, is a boy of 17.

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DHAFĪR

Tribe.	*Sub-Tribe.*	
Butūn. Hamūd ibn Suweit.	*Suweit.*	Hamūd ibn Suweit. 2,000 tents.
	Sultān.	Hamūd ibn Suweit.
	Miz'ar.	
	Haulah.	
	Battah.	
	Ma'ālib.	
	Tulūh.	
	'Afnān.	Haza' ibn Aqrab.
	Dhuweihi.	'Ali edh-Dhuweihi.
	Rasimi.	Shuwei.
	Sa'id.	Mutni ibn Khallāf.
	Husein.	Khallāf ibn Jā'id.
	Beni Khālid.	Zeil ibn Mandīl.
	'Adwān.	Mandīl ibn Kāmil.
	'Awāzim.	Ibn Hadbah.
	Kathīr.	Jali ibn Jureid.
Samid. Lizām abu Dharā'. 1,500 tents.	*Dhar'ān.*	Lizām abu Dharā'.
	Mu'āleim.	Tumeish el-Boreisi.
	Misāmīr.	'Ajīl ibn Huzein.
	'Areif.	Fad'us el-Aslib.
	'Askar.	Munawwakh ibn Quheisān.
	Juwāsim (Jawāsim).	Haleis ibn 'Ufeisān.

4. *The Muteir and the Barrīyah*

The **MUTEIR**, closely akin to their western neighbours, the Harb and the Ateibah, are people of the north, claiming descent through Mudhar from Ma'add. Their territory touches the Persian Gulf round Koweit, and runs down the Bātin till it reaches Ibn Sa'ūd's district near Zilfi. The Beni Khālid and the 'Ajmān lie to the south. A turbulent tribe, some 1,500 tents strong, the Muteir stand in close relations with the Sultan of Koweit; but with Ibn Rashīd they are perpetually at feud, and no year passes without raiding expeditions from one dīra to the other. It was a Muteiri who in 1908 killed the Emir 'Abd el-'Azīz, father of the present Emir of Hā'il, at Raudhat el-Mahanna, near Boreidah. The Muteir harry the outlying settlements of Qasīm, and not infrequently interrupt the caravan traffic to the Gulf. Their principal Sheikh, Feisāl ed-Derwīsh, pastures in the Koweit area, and is lord over some 800 tents. All the Muteir belong to the confederation of Ibn Sa'ūd, and contribute fighting men to his raiding expeditions. They are camel-breeders and essentially nomadic; for their reported settlements in Nejd and Hasa see Chap. XVI, p. 609.

● 619 The **BARRĪYAH** are an independent tribe, but so closely allied with
the Muteir that they are often held to be of the same stock. In all
101 political relations they are at one with the Muteir, and, like them,
they come under the authority of Ibn Sa'ūd. Their pasturages are
622 in Qasīm. The last report concerning them is that they opposed
'Abdullah, the second son of the Sherif, when he raided Sedeir at
the end of 1914 in order to collect overdue taxes from the eastern
Ateibah, and that after some fighting they were defeated.

MUTEIR AND BARRĪYAH

Tribe.	*Sub-Tribe.*
Muteir. 1,500 tents.	*'Alwi.*
Feisāl ibn Sultān ed-Derwish.	Feisāl ibn Sultān.
Ghaza ibn Shuqeir.	*Jiblān.*
	Sahūd ibn Lāmi.
	Rakhmān.
	Muhsin ibn Zureibān.
	Sahabah.
	Ghaneim ibn Shiblān.
	Malā'ibah.
	Khilf el-Fighm.
Barrīyah. 1,200 tents.	*'Abayāt.*
Nā'if ibn Masīs.	Munāhi ibn 'Ashwān.
	Deyāhīn.
	Shabab el-Qureifah.
	Barzān.
	'Aqab abu Shuweibāt.
	Tha'lah.
	Jermān el-Humeidān.
	'Abdillah.
	Ibn Saqīyān.
	Wāsil.
	Ibn Thamnah.

5. *Beni Khālid*

The **BENI KHĀLID** are an ancient tribe of irreproachable lineage, greatly fallen in estate. Stranded witnesses to its former wide range are to be found in a Khālid element of the settled population of Qasīm (especially at Aneizah), of Zilfi in Sedeir, of Malham in 'Āridh, and elsewhere in Nejd. The main remnant, however, is the Bedouin tribe of the name which ranges north of the 'Ajmān on the Gulf shore between the Wādi Maqta' on the north and the middle of the Bayādh district on the south. Inland they wander into the Summān plateau. Scattered communities have settled in various outside localities, e.g. Oman, Musallamīyah Island, Qatīf, the Hasa Oasis, Bahrein, and Koweit, where the tribesmen have become pearl-fishers, &c. The nomads own considerable date-groves.

Up to 1830 the Beni Khālid ruled the Hasa; but they had long 619
been at war with the Wahabites, to whom, being themselves Maliki 101
Sunnites, they are unsympathetic, and they finally succumbed to 622
the Emir Tūrki of Riyādh. Latterly, after recognizing Turkish suzerainty, more or less, for forty odd years, they have come again under Riyādh. They are great breeders of horses and cattle, and cultivate more than most Bedouins. Their tents are noted for their great size; and in dress (they wear the fine Hasa abbas), deportment, physiognomy, and coloration, these nomads are more like oasis-dwellers than Bedouins. They number about 14,000 souls, and claim to send out 4,000 fighting men.

They are in alliance with the 'Ajmān and share dīras with that tribe, but maintain feuds with the Muteir and the Ahl Murrah. A small, isolated section ranges north of Koweit with the Dhafīr. The tribe is well armed and more trustworthy than the 'Ajmān. Its Paramount Chief is the Sheikh of a settled clan, Āl Khālid, of the 'Amā'ir sub-tribe, who lives on the island of Musallamīyah. For the settled Beni Khālid see below, pp. 572, 608.

BENI KHĀLID

Sub-Tribe.	*Clan.*	
'Amā'ir.	*Dawāwdah*	'Amā'ir has other settled clans.
	Āl Hasan	
Āl Subeih	*Āl Hayyah*	Subeih has other settled clans.
	Makhāsim	
	Āl Zaban	
Beni Nahad		Mainly nomad.
Āl Miqdām		Mainly nomad.
Muhāshīr		Mainly nomad.
Āl Jabūr		Half-settled.
Āl Humeid		Small and decayed.

6. *The 'Ajmān*

The **'AJMĀN**, who range south of the Beni Khālid, trace their descent to Qahtān through Nafura of Nejrān; but this pedigree is not accepted by Arab genealogists in general.

They are, however, an important Bedouin tribe, which is the strongest nomad unit on the Gulf Coast, although its claim to turn out 10,000 fighting men is excessive. It is singularly at one within itself, its different sub-tribes and clans not having distinct dīras, or falling into sectional groups. 'Ajmi tribesmen of all sections may be found in any camp in any part of the range of the tribe. It also appears to have unusual instinct for federation with its weaker neighbours, thus securing more elbow-room. Under ordinary conditions both the Beni Khālid and the Beni Hajar are its allies,

● 619 and the 'Ajmān have free range in their dīras. The whole tribe is
101 well provided with breech-loading firearms, and being Sunnite of
622 the Hanbali school, it is sympathetic to Wahabism and has some of its dour spirit.

Its proper summer range is the Gulf lowlands from Taff down to 'Oqair, enveloping the Hasa oasis on north and east. Inland it ranges back over the Summān plateau, where its herdsmen wander in winter as far west as the confines of Sedeir; and at the same season 'Ajmān push even into Kharj. On the littoral they straggle sometimes into El-Qatar, and habitually wander north up to Koweit, relying on their agreement with the Beni Khālid, whose proper dīra they thus invade. They are to be found, therefore, at one season or another, over an area of not less than 20,000 square miles.

Very few 'Ajmi tribesmen have ever adopted settled life, though they own some date-groves in Hasa. Their wealth lies in horses, camels, and the smaller cattle. In particular they are horse-breeders. They may total between 4,000 and 5,000 tents.

During the Ottoman occupation of Hasa and Qatīf the 'Ajmān were consistently recalcitrant, in spite of subsidies doled out to their sheikhs and the screw which could be put upon the tribe when, according to its custom, it camped near Hofūf, and wished to dispose of live stock, &c., in the local markets. They maintained the while relations of old standing with the Emirs of Riyādh, and welcomed 'Abd el-'Azīz es-Sa'ūd when he invaded Hasa in 1913. But when his became the established government the 'Ajmān liked him and his taxes little better than the Turks, and he had to organize drastic punishment of their raiding in the summer of 1915, finally driving great part of them north into Shammar country. Their traditional foe is the Ahl Murrah tribe, and of late they have added Ibn Rashīd and the Shammar. With the Sultan of Koweit and the Paramount Sheikh of El-Qatar they have generally, though not invariably, kept on terms.

The Paramount Chieftainship is in the Ibn Hithlein family of the **Ma'idh** sub-tribe (Nāja' clan). On the murder of Mohammed ibn Hazm ibn Hithlein in 1910, the chieftainship was put in commission; Sheikh Fahd, the elder brother of the late chief, had most support for the sole succession, but he appears to have given way later to Sheikh Theidān, who submitted to Riyādh at the end of 1915. The Nāja' clan is said to be in close alliance with the **Sifrān** sub-tribe, which, though not numerous, contains the most formidable of all the 'Ajmi fighting-men. According to Lorimer (*Gazetteer of the Persian Gulf*) the Jiblān section of the Muteir (q.v.) joined forces with the 'Ajmān before 1908.

'AJMĀN

Sub-Tribe.	*Fighting Strength.*
Ma'īdh	2,700
Suleimān	1,270
Mahfūdh	1,200
Hūlān	1,150
'Arjah	650
Shāmir	600
Hādi	500
Dhā'in	400
Sifrān	300
Hammād ibn Rāshid	300
Rusheid	200
Misra'	200
Miflih	100
Saleifi	100
Salūm	100
Sureih	100
Heiraf	100
Hayyān	100
Shawāwlah	80
Khuweitir	50
Total	10,200

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7. *Beni Hajar*

The **BENI HAJAR** (or Hājir, often pronounced by Bedouins Hāyir) are nomads of bad reputation, ranging Hasa and part of El-Qatar, south of the 'Ajmān, with whom they have an agreement allowing them to use the 'Ajmi dīra, if provided with authorized *rafīqs*. They were always troublesome to the Turks, and are so now to both Ibn Sa'ūd and the Sheikhs of El-Qatar.

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They are pastoral and breeders, but are said also to make excursions into piracy. They allow their women great liberty. Their extreme range is from 'Odeid to the 'Ajmān limit in Hasa; but by consent they wander as far north as Koweit. They have no one Paramount Chief. Their total strength is about 6,000 souls, and they claim to have 1,500 fighting men; the two sub-tribes are at feud. For their small settlements in Nejd see Chap. XVI, p. 606.

BENI HAJAR

Sub-Tribe.	*Clan.*
Makhadhabah (mainly in El-Qatar).	*Dibisah.* *Faheid.* *Hamrah.* *Haseyyīn.* *Jarārhah.* *Khayyārīn.* *Madhāfirah.*

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Sub-Tribe.	*Clan.*	
Makhadhabah (*continued*):	*Māna'.*	
	Mazāhimah.	
	Qumzah.	
	Sa'ayyid.	
	Shabā'īr.	(Sheikh is chief of whole sub-tribe.)
	Shahwān.	
	Shara'ān.	
	Sharāhīn.	
	Sultān.	
	Tawwa.	
	Zabar.	
	Zakhānīn.	
Ahl Mohammed (mainly in Hasa).	*'Amīrah.*	
	Filahah.	
	Kidādāt.	
	Kilabah.	
	Misārīr.	
	Qarūf.	
	Sha'āmil.	(Sheikh is chief of whole sub-tribe.)
	Simāhīn.	
	Tāya'.	

8. *The Ahl Murrah*

The **AHL MURRAH** (Ahl Morra), a savage and ill-known tribe, wholly nomadic, range to the south of Hasa, into the Jāfūrah Desert, and down to the wild oasis of Jabrīn which lies beyond on the confines of the great South Desert. On the north they come up to near 'Oqair, while inland they lie south of the Hofūf–Riyādh routes (which they harry) as far as the borders of Kharj. In most of this inhospitable tract they wander alone, and neither the Turks nor the Ibn Sa'ūds (whose feudatories they nominally are) have ever been able to follow them far enough to subdue them. In 1915–16 they gave the Emir of Riyādh a great deal of trouble. Their savagery and treachery are due mainly to the wild character of their dīra, but perhaps their evil reputation is due also in some degree to the small knowledge of them possessed by the outside world.

They have, however, physical and linguistic peculiarities, which make it possible that they are survivors of the pre-Arab population of the peninsula, like the inhabitants of Ras Musandam and the Southern Mahrah. They are virtually pagans, but profess, on occasion, Islam of the Hanbali school, which is akin to Wahabism. They are as ill armed as they are ill provided with any domestic apparatus or clothing in advance of the Stone Age; but they are brave fighters, who have twice in recent years made short work of Turkish punitive detachments. They own many camels.

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They are said to number about 7,000 souls, and to turn out 2,000 fighting men. Their Paramount Chief is the Sheikh of the Fuheidah clan of the **Shabīb** (or Bishr) sub-tribe, which is notorious for outrages committed on travellers, fishermen, and Turks. The whole tribe is unashamedly predatory, recognizing no code but its own. It maintains perpetual feud with the ‘Ajmān and the Beni Khālid.

AHL MURRAH

Sub-Tribe.	*Clan.*
Shabīb (or *Bishr*).	*‘Adhbah.*
	Baheih.
	Bureid.
	Dāwi.
	Fuheidah.
	Ghafrān.
	Hādi.
	Hasan.
	Juheish.
	Shabīb.
	Zukeimah.
	Zibdān.
‘Ali ibn Murrah.	*Ghiyāthīn.*
	Jarāba‘ah.
	Nābit.
Jābir.	*Ghadhbān.*
	Ahl Ibn-Na‘ām.

9. *The Manāsīr*

The **MANĀSĪR** are a small independent tribe in the ill-known Dhafrah district, bordering on the domain of the Sheikh of Abu Dhabi, to whom, if to any one, they owe a vague allegiance, having for a generation or so been free of tribute to Ibn Sa‘ūd. They are the last predominantly nomadic tribe towards the south, the Great Desert and the Jāfūrah Desert enclosing their dīra S. and W., and the mainly settled and friendly Beni Yās of the Trucial Coast lying E. North lies the dīra of the Ahl Murrah, with whom the Manāsīr seem to be on better terms than any one else is. In winter the whole tribe moves into or near El-Qatar. In summer part of it may be found as far south as the Bireimi oasis in NW. Oman. Mainly pastoral, the Manāsīr possess arable land and summer settlements in Dhafrah (Līwah district), and are much in advance of the Ahl Murrah in civilization.

Both in religious tenets and political connexions they pertain to Oman. There seems to be no Paramount Mansūri Chief. The tribe does not number above 1,500 souls.

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MANĀSĪR

Sub-Tribe.	*Clan.*
Mundhir.	*Ka'ābarah.*
	Māni'.
	Marāshīd.
	Metāwa'ah.
	Medāhimah.
Rahamah.	*Khail.*
	Tareif (or *Janūb*).
	Tarārifah.
	Wabrān.
Sha'ar.	*Ghuweinam.*
	Rasheyyid.
	Thuweibit.

SUPPLEMENT

NON-BEDOUIN NOMADS

1. *The Sherārāt*

The **SHERĀRĀT** are not reckoned among the Arabs as Bedu, that is to say, they do not spring from either of the great nomad families, Qahtān or Nizār. They are said to be of one stock with the Huteim who, like the Sherārāt, are not *asil*, of known race, and the true Bedouins will not intermarry with them.[1] Nor is there any definite area over which they exercise acknowledged rights of possession; they have not their own dīra, but camp with other tribes. Their tents are scattered from Jebel Durūz in the north to Teima in the south, and east from Kerak to Jebel Shammar. They are to be found among the Sukhūr, the Huweitāt, the Ruweilah, and the Shammar, either in the encampments of the big Sheikhs, or by preference *khalāwi*, i.e. solitary, in the wilderness. In summer small numbers of Sherārāt gather round the fast-drying water-holes and the permanent wells, when the big tribes have moved off with their herds towards the Hejaz Railway and the Jordan valley, or out into the depths of the Hamād. At Hausa in the Jebel Tubeiq, and at Imleih and 'Obeid on the edges of the Nefūd, they find enough water for their slender needs, and the hard surface of the desert is covered with the circular marks of their threshing floors where in August they harvest the wild *semh*.

The Sherārāt honour an ancestor called Suleim, who is buried in the Wādi Mūjib, but they seldom visit his tomb. They have a cult for 'Āqil Weled 'Azzām, whose tomb is in the Jebel Tubeiq. They

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[1] They are sometimes reckoned, however, as descendants of the Beni Hilāl.

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regard the Jebel Tubeiq as their own special dîra, while the Sukhûr 619 •
and the Huweitât are intruders.

In Ibn Rashîd's country the Sherârât will pay tribute to him ; 101
in Moab they pay tribute to the Ottoman Government. Wherever 622
they may be, they must buy the goodwill of the Paramount Sheikh of that region. They are skilled hunters, and their camels are said to be the best in Western Arabia, especially as freight-carriers. Although their small tents are almost destitute of furniture and their coffee-hearths are bare, many of the Sherârât are well-to-do. A man clothed in rags may be the owner of 20 camels, and a Sherâri sheikh is a rich man in the desert. But a hunter wandering solitary for a year or more, with his tiny tent, his wife, his single camel and little flock of goats, living mainly on such animals as he can trap, content with black cakes of *semh* seed in place of bread, and chewing the green weeds of early spring like one of his own goats, has brought the amenities of existence to the irreducible minimum. The men take service with the cultivators of the Jîzah district, and often settle down among them ; but their former trade of supplying the Hajj camels with grass from the Nefûd has vanished with the opening of the railway.

2. *The Huteim*

Closely related to the Sherârât are the **HUTEIM** (Heteym), and they are even more widely scattered. They are to be found on the Persian Gulf, in Yemen, on the Red Sea, and in Egypt ; but their main range is in Central Arabia, from near Medina, north-east to Jebel Shammar. The name Huteim is used roughly by the Arabs as a synonym for any base-born, half-settled tribe. They are rich and numerous ; those of the Kheibar and Medina districts pay taxes to the Government, while those of Jebel Shammar used to be taxed by Ibn Rashîd, but are now out of hand and raid his villages when he is away with his fighting men. The Huteim breed excellent riding-camels, and own large flocks of sheep and goats. Their women are renowned for beauty, but would not be taken in marriage by any Bedouin of good stock. The men are reputed to be timid and of no value as fighters.

3. *The Sulubba*

The **SULUBBA** (Solubba) are an interesting tribe about whose origin nothing certain is known. Probably they are the dispersed remnants of some old stock ; but legend has been busy with their ancestry, and has given them as forbears the Indian dancers of Hârûn

619 er-Rashîd's court at Baghdad. They are sprinkled over the whole of nomad Arabia, but the various groups under their separate sheikhs
101 keep to their own regions, where they ply their trades as smiths,
622 tinkers, carpenters, and cattle-surgeons among the Bedouins and the oasis-dwellers. Their skill in hunting has passed into fable with the Arabs; and in fact they are so expert that they live well, even in the most barren wilderness, from the fruits of the chase. They are well-to-do, earning an ample livelihood by their craftsmanship, and they travel without fear throughout all the desert, where no thief would rob them and no raider harry them. Their knowledge of the country is unsurpassed. They have no camels; their beasts of burden are donkeys, the best breed being a large white ass almost as powerful as a mule. They rear herds of sheep and goats in the Hamâd, and their tents are well stocked with every kind of nomad gear. A northern Sulubbi will wear in winter a warm robe of gazelle-skins. The Bedouins accuse them of eating carrion and beasts that have died of themselves, as well as vermin; and there would seem to be truth in the first charge as far as the Suleib (Soleyb) and Ghaneimi are concerned, and in the second if it is limited to locusts and hedgehogs (the locust, however, is a delicacy much prized not only by the Sulubba, but by all nomads). It is impossible to estimate the numbers of the tribe, since they never assemble in any one place.

4. *The Sunnā‘*

The **SUNNĀ‘** are the smiths' caste, sometimes settled in the villages and sometimes wandering with the tribes (*Sunnā‘* is plural of *Sānī‘* = artisan, smith). They are braziers, farriers, tinners, blacksmiths, and workers in wood and stone among the tribes and in the oases. Thus they are both villagers and nomads. They may marry with the Huteim but with no Bedouins. They are probably a different race from the Arabs, and are distinguished from them by their features.

5. *The Nawār*

The **NAWĀR** are gipsies, found in Arabia as in other parts of the universe, but not in great numbers. Their habits and activities are the same there as elsewhere.

6. *The Hawāzin*

The **HAWĀZIN** (**HAWĀZIM** or **‘AWĀZIM**) are a nomad tribe which is not admitted to marriage and fellowship by true Arabs. As a considerable tribal unit it is found only in and about the principality of Koweit, ranging from the outskirts of the town

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itself (where some 250 Hawâzin families are settled), down the coast nearly to Musallamiyah, and for some distance inland. They must be the 'Koweit nomads' who, Raunkiaer says, graze their herds south of the town in winter and resort in summer northwards to the districts round Zobeir, and also control the wells of Tawîl. There are also, however, Hawâzin elsewhere, who have the same sort of status, but are members of Huteim or Harb (e.g. in Jauf el-'Amr, Treima, Sedeir, &c.); and there is a distinct Harb clan of the name at Wâdi el-Kheif near J. Fiqra (see **Harb**). The Koweit Hawâzin are partly pastoral, partly follow marine occupations—pearl-diving and fishing. They are great breeders of camels, often taking service (e.g. at Qatîf) under alien masters for stud-labour. They are subjects of Koweit, and form the bulk of the Sultan's fighting forces: it is due also to their activities that he is able to claim Bûbiyân Island, to which some of their herdsmen resort. They are allied with the 'Ajmân, and number some 4,000 souls. It appears that they are comparatively newcomers into Koweit territory, and their tradition is that they were formerly with the Harb in East Hejaz. The one thing certain is that they are regarded by Bedouins as of the same standing as Huteim or Sulubba, and credited with secret non-Islamic beliefs. In fact, however, they are Maliki Sunnites.

NON-BEDOUIN NOMADS

Tribe.	*Sub-Tribe.*	*Clan.*
Sherârât. 800 tents Ibn Hâwi Ibn Wardah	*Fuleihân* Ibn Hâwi *Huleisah* Ibn Duweiji *'Azzâm* Ibn Wardah *Dhuheir* Ibn Sheehân *Khoyyâbi* *Suweifi*	
Huteim	*Beni Rashîd.* 1,000 tents Duleim ibn Barak Sâlim ibn Simra Nr. Hâ'il	*Nuseimiyah* *Ibn Nuweis* *Ibn Barak* *Ibn Jelladân* *Ibn Demmâk* *Ibn Simri or Thiyabbah* *Methâberah* *Feradiseh* *Hoisân* *Khiyârât* *Qabîd* *Suweidir*

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Tribe.	*Sub-Tribe.*	*Clan.*
619 **Hutaim** (*continued*):	*Beni Rashîd* (*continued*):	*Fehjât* *Bedaunah*
101	*Jerâbis.* Nr. Wejh	
622 **Sulubba**	*Seidân.* In Nejd	
	Ghaneimi. In Nejd	
	Suleib Ibn Mâlik. In 'Irâq and the Hamâd	
Hawâzin No Paramount Sheikh of their own tribe, that authority having passed to the Sultan of Koweit	*Kû'ah*	
		Hadhâlîn *Bureikât* *Shaqufah*
	Ghiyâdh	
		Malâ'ibah *Musâhimah* *Musâ'idah* *Adhyeibât* *Jawâsirah* *Muhâlibah* *Muweijiyah* *Aghrubah* *Karâshah* *Sawâbir*
Sunnâ'. Smiths		
Nawâr. Gipsies		

7. *The 'Uqeil*

485 57 The **'UQEIL** (Ageyl) are the guides and conductors of caravans in Arabia. They are not a tribe but an organization partaking of the nature of a club or society or a masonic lodge. They have no connexion with the ancient 'Uqeil tribe of the Ahl esh-Shimâl, from whom the Muntefiq claim descent; this seems to have disappeared and left no trace. The modern 'Uqeil are all Nejd Arabs, townsfolk or nomads of any tribe from Hasa, 'Âridh, Qasîm or Jebel Shammar; but men of Sedeir and the Wâdi Dawâsir are not admitted; nor are members admitted from any of the big tribes, such as the Harb and Ateibah, who are engaged in interminable blood feuds, the object being to keep the 'Uqeil society neutral. Settled Beni Tamîm and Beni Khâlid of Nejd and Qasîm are most suitable for its purposes. The head-quarters of the society are at Baghdad, and its president, who is always a native of Boreidah, lives at Baghdad and there enrols the members.

CHAPTER XIII

SETTLED TRIBES OF THE NORTH-WEST

BELQA

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The Belqa is a district east of Jordan and the Dead Sea, which extends roughly from Zerqa, north-east of ‘Āmmān (Ammon), to the Wādi Zerqa, south of the ancient Christian village of Mādeba, and eastward nearly to Qasr el-Azraq. The Jebel Haurān and the Jebel ‘Ajlūn bound it on the north. The Beni Sakhr are the predominant tribe in its southern reaches, the Ruweilah penetrate into the eastern pasturages near Azraq, the ‘Adwān are paramount over the Jordan valley (the Ghōr), the Beq‘a (i.e. the hills between the Ghōr and the Heshbān), and the lands round Heshbān. The smaller tribes of the Belqa acknowledge the authority of the principal ‘Adwān Sheikh, Sultān ibn ‘Ali Dhi’āb, whose head-quarters are at Heshbān; and it will therefore be convenient to treat the whole of the Belqawīyah, including the ‘Adwān, under one head.

They are a half-settled people, scattered pretty thickly over a comparatively small area; for though the Belqa is not in extent considerable, it is a country rich in pasturage, with plentiful rains in winter, and supports a much larger population than any corresponding area of the Hamād. At a moderate reckoning there must be at least 4,500 tents within its confines, in addition to the big villages of Salt, ‘Āmmān, and Mādeba, which hold permanently settled inhabitants.[1] It contains much cultivated land and still more which would repay husbandry. The valleys leading down to Jordan are full of timber, oak, terebinth, and smaller trees, and even the uplands might be well wooded, but for the depredations of the goats and charcoal-burners. Round Salt the hill-sides are terraced for vineyards, and the gardens of the sturdy Christian and Moslem population are planted with fruit-trees. The pasture grounds of Heshbān are famous, and Mādeba, which is still largely Christian, is set in cornfields. At ‘Āmmān an industrious Circassian

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[1] The villagers themselves are grouped into tribal confederations.

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colony has filled the valley with gardens and poplar groves, constructed roads along which they can drive their two-wheeled carts, and covered the slopes of the hills with corn. Innumerable ruin-fields, remains of villages of the Christian period before the Mohammedan invasion, testify to the fertility of the soil, and its capacity for carrying a larger population. In the winter the warm Jordan valley is favourable for early crops, and forms an ideal refuge for flocks and herds.

Unhappily the edges of the desert suffer notoriously from the shortcomings of the Turkish administration. Since 1895 the Ottoman Government has occupied Kerak and Ma'ān, placing a mutesarrif at the former and a kaimmakam at the latter; there are mudirs at Wālah, Tafilah, and Shōbak, a kaimmakam at Salt, and mudirs at Mādeba and 'Ammān. With the opening of the railway to Ma'ān in 1905 communications have been facilitated and small military posts are established along the line. The results have been disappointing. The Belqawīyah, like all the border tribes, have lost touch with the desert law, though they have not acquired any other code in its place. They maintain a tribal organization and a vast network of tribal feuds in which the Ottoman Government seldom interferes, even on behalf of settlers, Circassian, Christian, or Moslem. The whole country is turbulent, crime abounds, and justice is almost non-existent. The villagers protect themselves as best they can, partly by force of arms, but mostly by paying tribute to the Arab Sheikhs in the form of unstinted hospitality and liberal propitiation by gifts in kind. The Circassians, a race detested by the Arabs, incur more hostility from the tribes than other townsfolk, but are also better able to hold their own, being born fighters and well armed. Though the disputes often lead to bloodshed, they are usually small affairs, petty robberies taking the place of raids among the border tribes. But in the summer, when great numbers of the Beni Sakhr come up to the northern pasturages, and the Anazah draw in from the east, the Belqa is the scene of continuous disturbance, ranging from pitched battles to the satisfaction of individual blood-feuds, and no established authority intervenes.

Yet it is just in such frontier lands as these that any strong administration would seize its chance, and herein lies the political importance of tribes like the Belqawīyah. They are cultivators, after the inefficient manner of the Arabs, and like all the half-settled people their numbers are surprisingly large in comparison with those of purely nomadic tribes. They have few camels, and those which they possess are bought from the Bedouins, not bred by themselves; but they rear large flocks of sheep and goats, and live richly on their milk during the spring. The fact that they own cultivated ground should give the Government a firm hold over them; they are immobilized thereby, nor do their pastoral conditions give them the means of rapid transport. Their numbers would make them a solid barrier between their wandering kinsmen, who can slip through the fingers of the law at any moment leaving no pledge behind, and the permanently settled lands. Moreover, their geographical position makes them the first problem to be dealt with, a problem on which the security of wide and fertile regions, now lying to a great extent derelict, must depend.

A group of the 'Adwān, some 700 tents, is seated in Mesopotamia at Qorinshār, west of the Khābūr. Numerically the largest of the Belqa tribes are the Beni Hasan, who are sometimes counted among the Jebelīyah since they are an offshoot from one of that group, the Ghiyādh. They go up into the slopes of the Druze hills, and sometimes wander into the volcanic country to the east. The Shawābkah, as their name indicates, come from Shōbak and are a new tribe; but the 'Adwān are an old confederation tracing their descent through Qeis to Mudhar, a respectable lineage. The 'Ajārmah venerate an ancestor, Sobah, who, they relate, came from lands farther east. His son, 'Ajram, is the eponymous founder of the tribe.

No doubt all the Belqawīyah are, like the 'Adwān, Ahl esh-Shimāl, and though their own stories of their parentage are mere legend and usually devoid of any historic basis, it is reasonable to conjecture that they must have taken part in the gradual sweep northwards of the Hejaz tribes after the Mohammedan conquest. They displaced and even wholly obliterated the powerful Yemenite nation of the Beni Ghassān, which held the marches for the Roman Empire along the Haurān harrahs and in the Belqa, just as the Ghassānids had stepped into the place of the Nabataeans and tribes of the Safa, whose Aramaic dialects, attested by countless graffiti, link them with the civilization of Eastern Arabia and the frontiers of Mesopotamia. It is conceivable that the legendary origin of the 'Ajārmah from an Eastern ancestor may have some real foundation in history, and that they may be connected with strata of culture long since submerged by later migrations, which go back to the last centuries before the Christian era.

The Sirhān, now a small tribe scattered over the Belqa, the Jordan valley, and the Southern Haurān hills, are reckoned to be of the best Northern Arab blood, though they have fallen to low estate. They owned the whole of the Wādi Sirhān, which is

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named after them, and were ejected from it by the Anazah. They are now sheep-breeders, like the rest of the Ghawâmah, and reduced to small numbers.

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BELQAWÎYAH

Tribe.	*Sub-Tribe.*	*Clan.*
'Adwân. 400 tents Sultân ibn 'Ali Dhi'âb, Heshbân	*Sâlih*, 140 tents Sultân ibn 'Ali Dhi'âb, at Heshbân	
	Nimr, 60 tents Fahd ibn Qablân, nephew of Sultân ibn 'Ali at Zabûd near Heshbân	
	'Assâf, 70 tents Qablân, east of Salt	
	Kâ'id, 90 tents Fâ'iz ibn Abu 'Arabi, in the Beq'a	
	Thawâbiyah, 40 tents Rumeilah, in the Ghôr	
	Juhrân el-'Âbid Suleimân Hamdân at Masûh Cultivators, vassals of Sultân ibn 'Ali, paying him tribute and giving military service	
'Abbâd, 600 tents Nahâr el-Bukheit, Wâdi Sîr	*Manâsir* Nahâr el-Bukheit, near 'Arâqîl Amîr	
	Ifqaha, 70 tents Falâh esh-Shaddâd at Jeri'ah	
	Nu'eimât, 200 tents Sâlim, NW. of Salt	
	Duweikât, 120 tents Duweik, at Bahâth, W. of Wâdi Sîr	
'Ajârmah. 300 tents Nâ'if ibn Shahawân, near Heshbân and down to the Ghôr	*Muteiri'în*, 70 tents 'Aqîl el-'Âqil, at Suwânîyah and Mushaqqar	
	Isifah, 40 tents Sâ'il esh-Shahawân, at El-'Âl, near Heshbân	
	Sawâ'ir, 30 tents Fanash, at Sâmek	*Halâbalah*
	'Ifeishât, 25–30 tents 'Abd el-Aziz, at Nâ'ûr, near Heshbân	
	Harâfis, 30 tents Ibris, plain of Mahâlah	*Manâ'isah*
	Sheneiqiyîn, 20 tents Rashîd el-Hasan, at Heshbân	
	Sahwân, 60 tents Ibn Mustafa	
Beni Hasan, 800 tents 'Awwâd ibn Kallâb, Zerqa	*Izîrn*, 50 tents 'Awwâd esh-Shabhâdah, at Rummânah and Kamsa, S. of Zerqa	
	Khawâlidah, 150 tents 'Ali, at 'Aluq	

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BELQAWĪYAH (*continued*)

Tribe.	*Sub-Tribe.*	*Clan.*
BENI HASAN (*continued*)	*Khalā'ūlah*, 40 tents 'Ali Suleimān, S. of Zerqa	
	Ghaziyālah, 120 tents Falāh ibn Rusheid, at Sarrūt, S. of Zerqa	
	Beni 'Aleim, 100 tents Hammād el-Hārhashi, at Qafqafa, N. of Zerqa	
	'Amūsh, 300 tents 'Awwād ibn Kallāb	
	Rusheidāt, 100 tents Ahmed abu Rusheidah, at Mutawwi	
GHAWĀMAH (Arabs of the Ghōr, independent tribes)	*Mashālkha*, 60 tents 'Ali Sa'd, at 'Abu 'Ubeidah in the Ghōr	
	Balāwanah, 40–60 tents 'Ali Sa'ūd, at Rajeb, N. of Zerqa	
	Ghazāwiyah, 100 tents Mohammed el-Mijwal, at Sheikh Abīl	
	Sukhūr el-Ghōr, 90–100 tents Rajah abu el-Leben, at Zār el-Bāsha	
	Bashātwah, 150 tents Hasan, at Majama'	
	Saqr, 260–300 tents 'Ursān ibn Mulāk, at Beisān	
	Duleikah, 350 tents Fadhīl el-'Īsa, at Zuheir el-Qiddis	
	Masā'īd, 80 tents Dhāmin el-Mas'ūdah, Wādi Fārah, W. of Jordan	
	Riyāhanah, 100 tents Fahd, at Jericho	
	Beni Khālid, 300 tents 'Othmān el-Qādhi, at Zawīyah, W. of Sheikh Sa'd	
	Sirhān, 200 tents Sālim abu el-Rāfi', from the Ghōr to the Jebel Haurān	
SHAWĀBKAH 'Abdullah el-Metā'ibah, W. of Heshbān	*Metā'ibah*, 100 tents 'Abdullah	
	Munā'ihah	
	Dhawāt	
	Harā'id	
	Hawāmin, 700 tents 'Ali abu Wandi, at Mā'īn	
	Nijādah 'Ali abu Wandi	
	Humeimāt 'Ali abu Wandi	

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BELQAWĪYAH (*continued*)

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Tribe.	*Sub-Tribe.*	*Clan.*
Shawākrah, 50–60 tents Bāshir el-Farūj, at Kufeir abu Ghina	*Shakhātrah*	
	Khalbalāt	
	'Abīd At Kufeir abu Sarbūt	
Yazā'ida. 70 tents Bāshir el-Turmān, at Judeid. Allies of Ghanamāt	*Sharūqiyīn* Bāshir el-Turmān	
	Qureiniyīn Mohammed el-Khawātra	
Ghanamāt. 90 tents Sālim abu el-Manāwir el-Husein, at Mount Nebo	*Masāndah*, 3 tents	
	Harāwi, 4 tents	
	Sha'ra, 2 tents	
	Wakhyān, 40 tents	
	'Atawīn, 2 tents And other small clans.	
Marāshdah Sa'd Raqād, 16 tents at Kufeir near Mādeba. Some of the tribe are near 'Āmmān	*Butnān*	
	Siyūf	
	Dahām servants of Siyūf	
	Ghaleilāt	
	'Abīd	
	Shakhatrah, 5 tents 'Eid	
Arabs of 'Āmmān Independent tribes	*Dhiyīb*, 65 tents Shebāka, N. of 'Āmmān	
	Sawārbah	
	Jawāmis, 60 tents Muheimir, at Markah, NE. of 'Āmmān	
	Da'ja, 100 tents Muheimir, at Markah	
	Aghsalāt, 30 tents Suleimān el-Qureir, at Umm Quseir	
	Ahnitīn Rashīd, at Abu 'Alinda	
	Ibn Hadīd, 50 tents Ishtiwi ibn Hadīd, at Umm el-Heirān	
	Debībah, 20 tents Marj Debībah, at Itbuqa	
Arabs of Mādeba Independent tribes	*'Azeizāt*, 47 tents Ya'qūb	
	Ma'āyah, 34 tents 'Udetallah	
	Karādshah, 37 tents Salāmah ibn 'Azārah	

Kerak and Shōbak

The Arabs of the Kerak–Shōbak district were long the bane of all travellers and entirely beyond official control. They are noted robbers, cruel, faithless, and intractable. Since the establishment of a Turkish Mutesarrif at Kerak and a Kaimmakam at Shōbak, they have been reduced to some sort of order; but in the autumn of 1910 the Majālīyah of Kerak revolted, tore up the Hejaz Railway in several places, killed the employés, held up the trains, and stripped the passengers. They were severely repressed by Sāmi Pasha, who called all the Bedouins as far as Ma'ān to account, including the Huweitāt. His energetic action has not yet faded entirely from memory.

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All the tribes of this group are cultivators and sheep-breeders. Those who have houses in Kerak or Shōbak send out their flocks into the desert in spring. The Shōbak Arabs exact tribute from the Kerak people. The list here given is taken from Jaussen, who explains that the word *house*, used as a unit in his computation, implies the patriarchal family, including the married sons with their wives and families.

TRIBES OF KERAK AND SHŌBAK

Tribe.	*Sub-Tribe.*	*Clan.*
ARABS OF KERAK. Sālih el-Mujalli	*Majālīyah*, 140 houses Sālih	*'Ashīrah Yūsuf* Sālih
		'Ashīrah Suleimān Khalīl
		'Ashīrah Ghabūn Khalīl ibn Dā'ūd
		'Ashīrah Dā'ūd 'Awwād
	Ma'ā'itah, 240 houses Yūsuf Saher	*'Ashīrah Rashā'idah* Sāhir
		'Ashīrah Zaqā'ilah. Yūsuf
		'Ashīrah Beyā'idah Ja'far
		'Ashīrah Jalāmdah
		'Ashīrah Laghawāt
	Sarā'irah, 160 houses Yahya	*'Ashīrah 'Ai* Yahya
		'Ashīrah Aqā'ilah Sālim ibn 'Īsa
		'Ashīrah Dā'ūd Salim ibn 'Ayyād

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TRIBES OF KERAK AND SHŌBAK (*continued*)

Tribe.	*Sub-Tribe.*	*Clan.*
Arabs of Kerak (*continued*)	*Tarāwinah*, 200 houses Husein ibn Mohammed	*'Ashīrah Tarāwinah* Husein ibn Mohammed
		'Ashīrah Qatā'unei Yūsuf
		'Ashīrah Nawā'isah Mushawwah
	Dhumūr, 160 houses Mahmūd ibn Tāha	*'Ashīrah Dhumūr* Mahmūd ibn Tāha
		'Ashīrah 'Uqūl Ahmed
		'Ashīrah Sa'ūb Hattāb
		'Ashīrah Mubeidhīn Yūsuf ibn Fālih
		'Ashīrah Suheimāt Suleimān
	Qedha, 40 houses Muqbil ibn 'Īsa	
	Bashā'ishah, 20 houses Husein	
	Habā'ishah, 130 houses Derwish	*'Ashīrah Habâshah* Derwish
		'Ashīrat Arūd Buseibas
		'Ashīrah Rehā'ifah 'Abd el-Mu'ti
		'Ashīrah 'Asāsfah Hammād
		'Ashīrah Ramâdhīn Mohammed
		'Ashīrah Zuneibāt Fāris
		'Ashīrah Kefâwīn Hāmid
	'Amr, 50 houses Ghāfil ibn Tubeiti	
	'Arab el-Batûs, 50 houses in Wādi Khanzirah Musallim el-Mājūdi	
	'Arab el-'Irâq 3 hours from Kerak Mohammed ibn Hasan	
	'Arab el-Brârshi, 200 houses At Kafr Rabba, S. of Kerak	
	Hadâyāt, 120 houses, E. of Dhāt Ras Sālim	

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TRIBES OF KERAK AND SHŌBAK (*continued*)

Tribe.	*Sub-Tribe.*	*Clan.*
Christian Tribes. 200 houses	*Halasa* 'Īsa el-Qaus	
	Zereiqāt Mezzi Jirjis	
	Madānāt Suleimān ibn 'Īsa	
	Hejāzīn Yūsuf	
	Beqā'īn Suleimān	
	'Akasha Selmān en-Nesrāwin	
	Mara'āya or *Sunna* Butrus	
	Haddādīn Khalīl ibn Ibrāhīm	
Moslems outside Kerak	*Mahmūdiyīn*, 100 tents Khallāf ibn Sa'īd In the Ruweih; they go up to Kerak	
	Manā'īn. N. of Shōbak and E. of the Jebāl	*'Āqir*, 100 tents 'Ali *Rudeisi*, 60 tents Sālim
	Sa'ūdiyīn, 60 tents Between Shōbak and the Jebāl	
Arabs of Shōbak	*Rashā'idah* Za'l ibn Saqr SSW. of Shōbak	
	Ghawāflah, 40–50 tents Salmān ibn Hasan, in Esh-Shera', S of Petra	
	'Amārīn Sālim	
Arabs of Tafīlah	*'Awarān*, 600 houses Dhi'āb	

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CHAPTER XIV

SETTLED TRIBES OF THE WEST

A. ASHRĀF

101 •619 622 **THE Ashrāf** (Sherifial clansmen) in general are the descendants of Hasan, who was son of 'Ali and Fātimah, and, through the latter, grandson of the Prophet. There are said to be twenty-one clans of this descent scattered over Arabia, of which fifteen live wholly or in part in Hejaz or North-West Asir, and chiefly in and near Mecca. For the most part numerically small, they derive importance from the consideration which their individual members enjoy throughout Arabia. Theoretically, the Emirs (Grand Sherifs) of Mecca might be chosen from any clan of the Ashrāf: but, in fact, they have belonged to one or another branch of the descendants of Abu Numej (who was of the Qatadah stock) for so many centuries that nowadays succession to this office is, in practice, as much confined by prescription to two or three clans only as the Sultanate of Turkey is to the house of 'Othmān.

The mutual affinities, the interconnexion, and the present condition of the Ashrāf clans are not well known; and many of them are mere names to us.

(*a*) '*Abādilah* is the ruling clan at present, being that to which the Emir (Grand Sherif) and his house belong. It is descended from Sherif 'Abdullah, grandson of Mohammed Abu Numej (1631). It was raised to power by Mohammed 'Alī of Egypt in 1827 during his occupation of Hejaz, in place of the Dhawi Zeid who had held the throne since the latter part of the eighteenth century and also at an earlier epoch. In the earlier eighteenth century the Emirate had been with the Dhawi Barakāt. The 'Abādilah clan of Hejaz is entirely settled, the bulk of it living outside Mecca south of the Jiddah road. Many of its members hold office under the Emir. There is another branch in Asir (see p. 407) and scattered families are found in other parts of Arabia.

(*b*) *Dhawi Zeid*. The Dhawi Zeid clan, which descends from Zeid, great-great-grandson of Mohammed Abu Numej, is settled in

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Mecca. The houses of 'Abd el-Mutallib and Ghālib are of the Dhawi Zeid clan, and there is rivalry and bad feeling between it and the 'Abādilah.

The only members of the clan who live at Mecca are Sherif Zeid, son of Feisāl, a young man of about twenty, and the Sherifah Azza, daughter (?) of Sherif 'Aun er-Rafiq. The latter appears to be a woman of considerable character with a keen interest in politics and some power over the Harb. She is unmarried and about sixty years old. The Dhawi Zeid own a large amount of property in Mecca and Jiddah and possess many slaves.

(c) *Shenabrah.* The Shenabrah descend from an eponymous Sherif, Shanbar, not of a ruling house. They are nomadic, and are dealt with on p. 72.

(d) *Dhawi Surur.* The Dhawi Surur are descendants of Sherif Surur, who ruled as Emir in the latter part of the eighteenth century. They are nomadic, and are treated on p. 72.

(e) *Dhawi Barakāt.* The Dhawi Barakāt, descendants of Barakāt, third son of Mohammed Abu Numej, are no longer in Hejaz proper, where they held the supreme power up to the latter part of the eighteenth century and, at a slightly later period, were robbers in Wādi Fātimah. They are said by Burckhardt to have been exhausted by family wars of succession. They are now found in North-Western Asir organized as a tribe.

(f) *Dhawi Hasan.* Descendants of Hasan, second son of Mohammed Abu Numej, are also no longer in Hejaz, but in North-Western Asir organized as a tribe (see p. 426).

Other Ashrāf clans of Hejaz, e. g. *Hirāz, Dhawi 'Abd el-Kerim, Hurith, Menema, Dhawi Jizān, Dhawi Judallah, Manādil, Dhawi Ibrāhim,* and *Dhawi 'Amr,* are, apparently, not of actual political importance. For the Ja'āfirah of Asir see p. 429.

Ashrāf are numerous and powerful in Yemen, in the districts of Māreb and Harib, and in Wadyān Dawāsir; but, as is natural, they are most conspicuous and best known in Hejaz.

B. ASIR

1. *'Abādilah*

One of the twenty-one clans of Ashrāf.

1. By far the more important section is that settled in Mecca, on which see previous section.

2. There is a small colony of them which has been settled for

101 many generations in the Beni Qutābah country of the Rijāl el-M'a.
619 Their influence is local and unimportant. Sherif 'Abd ibn 'Abdullah is their leading representative.
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3. Another small colony has lived for many years with the Dhawi Barakāt, about four hours east of Shakkat el-Yemenīyah. They are allied with the Dhawi Barakāt and friendly with the Zobeid. Their chief Sheikh is Sherif Tālib ibn Qasīm.

2. *Beni 'Abs*

The Beni 'Abs inhabit the country between Wādi Habl on the north and Wādis 'Ain and Wārith on the south. Their territory extends from the sea to the first foot-hills some 25 miles inland, and is bounded on the north by the Beni Hasan, on the east by Beni Aslam, and on the south by the Wa'zāt. They are from the people of the north and trace their descent from 'Adnān through 'Abs the son of Ghatafān, the son of Qeis, the son of Mudhar. They say that they originally came from the Hejaz, and after moving south at some unknown period to Beit el-Faqīh, they again passed north about 500 years ago till they came to their present territory. There is still a small remnant of the tribe, whose present Sheikh is Sheikh Bekhat, near Beit el-Faqīh, immediately to the north of the powerful tribe of Zaranik. The northern 'Abs can put into the field about 3,000 good fighting men well armed with Mausers and Martinis, and are enthusiastic adherents of Idrīsi. In 1915 Yahya 'Ali ibn Thawāb, their paramount Sheikh, was joint commander of Idrīsi's second army opposed to the Turkish forces near Loheia. With Ahmed ibn El-Heij, the chief of the Wa'zāt and the main local supporter of the Turks, the 'Abs have a long-standing feud. Between them and the Beni Aslam there is an enmity which leads to frequent fighting when the rest of the world is at peace, but which is laid aside when the interests of their common lord, Idrīsi, demand. With the Beni Zeid, who are the allies of the Beni Aslam, their relations are the same. They stand to the Beni Hasan as protectors and friends and range freely over their country up to Wādi Heirān. They are partly nomad and partly settled and trading, and though less in number than the Wa'zāt, they are richer. They sow enough grain for their needs and trade with the tribesmen from the hills, taking from them skins and coffee, and selling to them articles of clothing and the like which in times of peace they bring from Loheia and Hodeidah. Their two chief villages are Sūq el-Himāri and Sūq 'Abs, where every Friday and Sunday respectively are held markets

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to which the neighbouring tribesmen come. Sheikh Yahya ibn ‘Ali Thawāb is responsible that peace is kept at Sūq el-Himāri. The Sheikhs of the Qu‘tābah and Bitarīyah see to the security of Sūq ‘Abs.

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Chief Sheikhs: Yahya ‘Ali ibn Ahmed Hādi Thawāb, and Hasan ‘Ali Thawwāb his brother.

3,000 fighting men.

Sub-Tribes.	*Sheikh.*	*Place.*
METWALA	‘Ali Hasan Quwah Hādi Ahmed	W. of Sūq Himāri.
MANĀZIR GUWEIRA	Geilān Dawiyah	N. of Sūq Himāri.
QAFRA	‘Ureiq Ahmed	E. of Sūq Himāri.
RANF	Suweid ‘Ali	S. of Sūq Himāri.
SHAFAR	‘Ali Saghair	Between Sūq Himāri and Sūq ‘Abs.
KHARAZAH	Harib Ayya	To the E. in the hills up to W. Ghadir the Beni Aslam boundary.
QUTĀBAH	Ahmed ‘Ali	Sūq ‘Abs and W. to the sea.
BITARĪYAH	‘Īsa	With the Qutābah.
MUDANI‘I	Hādi Ahmed ibn ‘Abdu	Isolated colony in the mountains near Rufā‘ah, 4 hours E. of Sūq ‘Abs.

3. *‘Alqam el-Hūl* (*Haul*)

The ‘Alqam el-Hūl occupy a narrow strip of country beginning about 2 miles north of Ibha and running out to the west for about 20 miles. The Rabī‘ah wa Rufeidah adjoin them on the north, the Beni Mālik on the east, the Beni Mugheid on the south, and the Rijāl el-M‘a on the west.

They are divided into two sections, ‘Alqam es-Sahil near Ibha and ‘Alqam el-‘Alein to the west. Each of these numbers about 2,000 men. The chief Sheikh of the ‘Alqam es-Sahil is Ahmed ibn Hamīd, a prosperous man of about 45, who is a member of the ‘ Mejlis Beledi ’ at Ibha. The Āl Yūsuf are noted for the beauty of their women, many of whom are married to Turks. The ‘Alqam el-‘Alein are not on good terms with the ‘Alqam es-Sahil, and their Sheikh, Abu Matīr, a man of 65, is said to have pro-Idrīsi tendencies. The tribe is, however, thoroughly under the control of the Turks and pays its taxes regularly. It is generally on bad terms with the Beni Mālik and Beni Mugheid, although there can be no actual fighting, and is friendly with the Rabī‘ah wa Rufeidah, the Beni Qeis, and the Beni Zeidīn section of the Rijāl el-M‘a. It has a good reputation for bravery. It traces its descent to Qahtān.

101 (*a*) *'Alqam es-Sahil*. Settled. 2,000 men.
619 Paramount Chief: Ahmed ibn Hamīd.
Chief Muftis: 'Abdullah ibn Hujahri and ibn 'Abbās.

622 Chief villages :—

'Ain Ibn Musāfi	Murei Abu Zu.
Hamārah	Mushabbab ibn Ta'yīn.
Umm Makmar	Nāsir ibn Mushabbab.
Umm Shatt 'Ā'idh	'Ā'idh ibn Mushabbab.
Āl Umm Ghaidah	'Ali ibn Mushabbab.
Wādi el-Beih	'Ali ibn Jurāwi.
Āl Yūsuf	Hinbis.
Qarādah	'Abdullah ibn 'Uqrān.
Dein Sunum	Sa'īd Shaghlah.
Mahsān	Mohammed Abu Hanash.
Āl Wādi Mutah	Yahya Tāhir es-Stambūli.

(*b*) *'Alqam el-'Alein*. 2,000 men.
Beni Ma'āzin.
Chief Sheikh: Abu Matīr.

Chief villages :—

Jau Umm Nejeim	Mohammed ibn Muhsin.
Jebel Kotheiri	Mufarrih ibn 'Ā'idh.
Juhān	Ibn Duseiri.
Ghaina	Sha'bān.
Umm Mujādhah	Ahmed ibn Fa'ai.
Sūda Āl Thawwābi	Mohammed ibn Zeid.
Āl Umm Gaseir	Ibn Daumān.

4. *Beni 'Amr*

The Beni 'Amr are a small settled tribe in the highland country through which the Ibha–Tā'if road passes. Their northern boundary adjoins the Bulqarn and on all other sides they are surrounded by the Beni Shihir, the nomadic Neid being to their east and the settled Ka'b to their south and west. Their country is well watered and productive, wooded except where the ground has been cleared for cultivation. The chief Sheikh is Sa'īd ibn 'Othmān, who lives at Shij, and is said to be a good tribal chief. The Beni 'Amr number about 2,000 men and are hospitable and a fine fighting tribe. They have always been violently anti-Turk and about ten years ago, under Sa'īd ibn 'Othmān, defeated a strong Turkish column led by Mohammed Amīn Pasha which was sent to subdue them. They pay allegiance to Idrīsi, but not to the extent of allowing him to levy taxes. They are allied with the Bulqarn and have an old feud with the Ka'b, Beni Kerīm, and Neid sections of the Beni Shihir.

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The tribe traces its descent to the Rijāl el-Hajar.

Paramount Sheikh : Sa'īd ibn 'Othmān esh-Shij. 2,000 men.

Clans :—

Āl Suleimān	Mukhāsir ibn Mohammed.
Udheidāt	'Abd ibn Talhah.
Beni Rāfi'	Dhuleim ibn Bukhcikh.
Āl esh-Sheikh	Sa'īd ibn Rahmah.
Ahl Jebel el-Mutla	Dalīr ibn Mohammed.

5. *Bahr Ibn Sekeinah*

The Bahr Ibn Sekeinah live along the Muhā'il–Birk road from about 9 miles south-west of Muhā'il to within 18 miles of Birk, a distance of approximately 29 miles. They are bounded on the north by the Āl Mūsa, on the east first by the Beni Thuwwah and then by the Rijāl el-M'a, on the south by the Rijāl el-M'a, and on the west by the Beni Hilāl.

They number 1,000 men, of whom 600 are settled and the rest, the Latīm and the Makhlūtah, nomad. They share with the Beni Hilāl the reputation of being one of the most unregenerate and irresponsible tribes of Asir, and the nomads are still Moslems merely in name, though the influence of Idrīsi during the past few years has done something to reform them. They have never acknowledged the sway of the Turk nor have the latter been able to subdue them. Their country in the highlands of Asir is thickly forested, abounding in running streams, but only a little has been cleared for cultivation.

Their paramount Sheikh is Seyyid Mustafa, a man of 35 years of age, and one of the most prominent figures in Asir. He belongs to a family of Seyyids and not to the tribe itself. In 1912 Idrīsi placed him in supreme command of the forces opposing the Turks and the Sherif of Mecca. When the fighting was over, the Rijāl el-M'a, who will suffer no outsider, complained to Idrīsi against his being put over them and even went so far as to try to murder him. He has his own tribesmen thoroughly under control and is

101 looked up to as a stern but just ruler. He is responsible for collecting tribute for Idrīsi and, reserving for himself a quarter of all he
•619 receives, has grown rich and lives in some state in Jannah.

The most serious engagement in the war of 1912 took place at
622 'Ayādi in his country, resulting in a check for Idrīsi.

The Bahr Ibn Sekeinah claim kinship with the Rijāl el-M'a and are usually on good terms with them. They reckon the Beni Thuwwah amongst their friends, but are always at feud with the Beni Hilāl and Āl Mūsa.

Chief Sheikh : Seyyid Mustafa.

Villages : 600 men.

El-Bahr	Mohammed esh-Shar.
Jannah	Mohammed ibn Ahmed.
Mayādi	Ibn Kheir.
Khamīs el-Bahr	Mohammed ibn 'Abdullah.

Nomads : 400 men.

Latīm	Abu Zoa.
Makhlūtah	Mohammed Abu Hanash
Aulād Islām	

6. *Balahmar*

The Balahmar live in the rich highland country to the north of Ibha, their southern boundary coming to within 10 miles of that town. The tribes which adjoin them are on the north the Balasmar, on the east the Shahrān, on the south the Beni Mālik, and on the west the Rabī'ah wa Rufeidah. The tribe is a strong one and numbers about 7,000 men, of whom 4,000 are settled, the rest nomad. Their country is well watered and produces fruits as well as cereals. The paramount Sheikh of the settled portion is 'Abdullah ibn Milhem, a young man of 25, who is liked by the tribe both for his justice and the open house which he keeps. He is a warm supporter of Idrīsi and collects taxes for him.

'Ali ibn 'Abshān, or 'Ali Ghālib Bey as the Turks call him, is the nominal head of all the nomads, but for the last few years he has only had the Āl 'Asla under his control. In his younger days he went to Constantinople and received a military training for five years. On his return to Asir with the rank of Bimbashi he was appointed by the Turks chief tax-collector for the whole district. When Idrīsi revolted he stood by the Government, but was not supported by the Balahmar who, with the exception of the Āl 'Asla,

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all went over to Idrīsi. For the last few years he has lived entirely at Ibha, fearing to go back to his country. He had a house in the village of Melāhah in the Beni Mālik district, which was razed to the ground a few years ago by Sheikh Seyyid Mustafa of the Bahr Ibn Sekeinah, the chief general of Idrīsi in Asir. His son 'Ali was one of the first to be chosen to sit in the Ottoman Parliament, but on his return from Constantinople was captured between Qunfudah and Ibha by the Idrīsi's men and died in captivity at Sabia about six years ago. 'Ali ibn 'Abshan himself is now about 55 years of age and is said to be brave and capable.

The Balahmar say that they are descended from the Rijāl el-Hajar; but they are probably from some other stock, since they are fairer than other Arabs and most of them have red hair, which they wear short, and light eyelashes. The villagers have a reputation for cowardice, but the nomads are stout fighters. The whole tribe, however, has an evil name for treachery and theft and are known amongst other tribes as 'Kilāb en-Na'al', intimating that as a dog in the night they will steal the shoes from their sleeping guests.

The Balahmar are friends with the Balasmar, Rabī'ah wa Rufeidah, and Beni Mālik, but are enemies of the Shahrān.

(*a*) Settled. 4,000 men. Paramount Sheikh: 'Abdullah ibn Milhem.

Chief villages:—

Beihān	Mushabbab ibn Yūsuf.
Āl A'mer	Mohammed ibn Musheit.
Sabah	Sheikh Himri.
Shijr	Hamūd ibn Mohammed.
Mowein	Sheikh Abu Hanki.
Āl Husein	Sheikh Abu Sha'rah.
Āl Meshad	'Othmān ibn Rifā'ah.
Āl Mohammed es-Sahīl	'Amr ibn 'Ali.
Āl Qasīm	Sa'ūd ibn Sa'd.
Wādi Ibl	Mahmūd ibn Mohammed.
Āl Umm Sha'īr	Sultān ibn Ahmed.
Misfarah	Sheikh Abu Hakam.

(*b*) Nomads. 3,000 men. Paramount Sheikh: 'Ali ibn 'Abshān.

Chief divisions:—

Āl 'Asla	Himri.
Bahāshah	'Abdullah Ferthān.
Beni Tha'labah	Safar ibn Dūh.

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7. *Bal'aryān*

101 The Bal'aryān or 'Sons of nakedness' have received their name from the poor and savage conditions under which they live. They
• 619 appear to be mostly of African extraction and, save for a few miserable villages, they are nomads. Their exact boundaries have
622 not been ascertained, but it is known that they have the Ghāmid on the north, the Bulqarn et-Tihāmah on their east, the Beni Shihir on their south, and the Zobeid on their west.

They are divided into four sections, the Bal'aryān, Beni 'Īsa, Beni Suleim, and Beni Suheim, and are said to number 6,000 men. In normal times they quarrel amongst themselves, but unite when danger from outside threatens.

They reckon all their neighbours as foes, but have been known to help the Shamrān against the Ghāmid. The Beni 'Īsa pay a nominal allegiance to Idrisi, which means that they help him in war if there is a prospect of loot, and in peace refuse to pay him taxes. The other sub-tribes are completely independent and refuse to recognize the authority of any one. There are many of these tribesmen scattered all over the country as far as Muhā'il and Birk, plying the trade of butchers. Although respected for their bravery, they are despised by all true Arabs for their mixed blood and their lack of religion, which almost amounts to paganism.

Sub-tribes :—

Bal'aryān, 2,500 men, mostly nomad.
Beni 'Īsa, 1,200 men, mostly settled.
Beni Suleim, 2,000 men, mostly nomad.
Beni Suheim, 600 men, mostly nomad.

8. *Balasmar*

The Balasmar are a strong tribe, reported to number some 9,000 men, and situated due east of Muhā'il, from which they are divided by the Reish. The adjoining tribes are the Beni Shihir on the north, the Shahrān on the east, the Balahmar on the south, and the Reish on the west. They are said to be descended from the Rijāl el-Hajar, and are of the same stock as the Beni Shihir. They dwell on the fertile slopes of the hills and up to the long ascent known as the 'Aqabah Sajein to the top of the main ridge of Asir, and are known accordingly as people of the mountains or people of the Tihāmah. Much coffee is grown on the hill terraces, and wheat and other cereals round the villages.

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Jebel Hadhah is the chief centre of the tribe and the most productive. The Ibha–Tâ'if road runs through their territory for about seven miles between Madfa'ah and Tanûmah.

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The paramount Sheikh of the whole tribe is 'Ali ibn Mohammed, a man of 50, tall and powerful, with a scar over the right eyebrow. He lives at Madfa'ah and is a firm adherent of Idrisi, as are the rest of the tribe. Idrisi takes taxes from them. In former days Turkish influence reached them, but since Idrisi's rise to power they have been left alone.

The Balasmar are friendly with the Balahmar and the Beni Shihir; with the Reish and Shahrân they are at enmity. Their reputation for hospitality and prowess in war is good.

'Ali ibn Râ'ih is the mufti of the tribe, a dark-skinned man of about 55 with a long flowing beard. He is said to have Turkish leanings, and is on bad terms with 'Ali ibn Mohammed, but he is sound in his judgements and generous, and is liked by the tribe.

Paramount Sheikh: 'Ali ibn Mohammed of Madfa'ah. 9,000 men.

(a) *Ahl el-Jibâl.* 4,000 men.

Chief villages:—

Sadwân	'Ali ibn Hasan.
Hudhwah	Yahya ibn 'Allâmah.
Âl Ikhrein	Mohammed ibn Sâdiq.
Madfa'ah	'Ali ibn Mohammed.
La'bân	'Ali ibn Sa'îd.

(b) *Ahl et-Tihâmah.* 5,000 men.

Chief villages:—

Ahl Jebel Haddah	'Abd er-Rahmân.
Umm Zeribah	Mohammed ibn Salîm.
Khamis Makhâdah	Zabân Abu Sudr.
Umm Hajju	Ghurmallah.
Ahl Sûq el-Ithnein	'Ali ibn Shehâb.
Hadar	Barakât ibn Husein.

9. *Âhl Barak*

The four tribes of Humeidah, Âl Mûsa ibn 'Ali, Âl Isha'i, and Âl Jebâli are known collectively in Asir as the Ahl Barak, and it will therefore be convenient to class them together, although they

101 do not form a confederation or trace their descent to the same ancestors.

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The district of Barak begins about 15 miles north of Muhā'il, and covers an area of about 20 miles from north to south and 30 miles from east to west. It is a fertile country with plentiful rains and is largely cultivated, simsim being the principal crop. It is bounded on the north and east by the Beni Shihir, on the south by the Reish, Āl Dureib, and Rabī'at et-Tahāhin, and on the west by the Rabī'ah Mujātirah. The most important tribe is the Humeidah, numbering 7,000 men, of whom 4,000 are nomads. They occupy the western part of the district, and the Muhā'il–Qunfudah road from Dhahab to Ghār el-Hindi is in their territory. They quarrel with the Āl Isba'i and are divided amongst themselves, the villagers favouring the Turks, the nomads Idrisi. Mohammed ibn Hayāzah is their Sheikh, and the paramount Sheikh of the whole district by the nomination of Idrisi. He is a man of about 45, and has the reputation of using his position with wisdom and moderation.

The Āl Mūsa ibn 'Ali occupy the south-eastern portion of the district along the first stages of the Barak–Tanūmah road, and number about 3,000 men. They are entirely sedentary and agricultural, and disagree with the Āl Jebāli. They are friendly with the Reish and the pro-Idrisi section of the Āl Mūsa.

The Āl Isba'i are between the Āl Mūsa ibn 'Ali and the Humeidah and north of the Āl Jebāli.

Both the Āl Isba'i and Āl Jebāli are entirely settled in villages.

Taken as a whole the tribes support Idrisi, with the exception of the settled Humeidah, and pay him taxes. They are peaceful and pleasure-loving, and by no means fond of war. At the same time they are not above harrying small Turkish convoys. The road from Muhā'il to Qunfudah, however, is so beset with unfriendly tribes that the Turks seldom pass over it except in numbers sufficiently large to repel any ordinary attack.

Humeidah. Chief Sheikh: Mohammed ibn Hayāzah. 7,000 men.

Chief villages, 3,000 men.

A'jamah	Zāhir Akhu Talah.
Rabu' el-A'jamah	Mohammed ibn Zāhir.
Jidhreimah	Ahmed ibn Hayāzah.
Basham	Mohammed ibn Hasan.
Khabt Āl Hajri	Abu Dōsah.

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Nomads, Chief Sheikh : Fa'i ibn Hasan. 4,000 men.

Umm Mahshakah
Mishghalah.
Marābah.
Āl Jemīl.
Āl Sa'īdah.
Āl 'Ablah.
Āl Mohammed.
Fa'i ibn Hasan.

Āl Mūsa ibn 'Ali. Chief Sheikh : Mohammed Abu Tarash. 3,000 men.

Chief villages :—
Jureihah
Bashamah.
Abu Dōsah.

Āl Isba'i. Chief Sheikh : Hayāzah ibn Hasan. 1,500 men.

Chief villages :—
Sahil
Khamīs Sahil
Umm Ma'āsh
Sa'dah
Zabān.
Milbis.
Ibn Umm 'Arīyah.
Sa'īd Mohammed ibn Nebīyah (well-known merchant).

Āl Jebāli. Chief Sheikh : Hawāsh. 800 men.

Chief villages :—
Mifah.
Uthrub.

10. *Dhawi Barakāt*

The Dhawi Barakāt are one of the tribes of Ashrāf related to the Qoreish. They occupy a barren stretch of the sea-coast from Shakkat esh-Shāmīyah and about 25 miles south, and extend inland for about 14 miles. The Wādi Dōkhah runs through their country and provides water for their annual crop of *dukhn* and *dhura*. They number only 400 men, but make up for their paucity of numbers by their reckless daring.

Coastal dhows give their shores a wide berth, for they live chiefly on what they can make by piracy, and in their swift vessels take toll of all who come their way. Their chief is Sherif Hasan Abu Mandīl, a man about 45 years old, who recognizes the authority of neither the Sherif, the Turks, nor the Idrisi. His right-hand

101 man and the one most noted in raiding is Sherif Mohammed ibn Sa'idah.

•619 They maintain a perpetual feud with their piratical rivals the Dhawi Hasan, but are on friendly terms with the Zahrān, their 622 eastern neighbours, and with the Zobeid to their south. There is a small colony of 'Abādilah Ashrāf in their country, which is allied to them.

An offshoot of the tribe lives at Manādil in the Belā'ir country.

Paramount Sheikh : Sherif Hasan Abu Mandil. 400 men.

Clans :—

Manādil	Sherif Zein ibn Qasim.
Hawātimah	Sherif Hāshim ibn 'Ubeid.
Ruwājihah	Sherif Dahshān ibn Khudherr.

Section of Manādil in Belā'ir country. 300 men.

Chief Sheikh : Abu Tālib.

'Abid el-Manādil	Sheikh Jāmūs.

11. *Belā'ir*

The Belā'ir are a strong and truculent tribe inhabiting the country roughly from between Khabt el-'Umr and Jum'at Rabī'ah to Habil and Jōz Belā'ir, on the Qunfudah–Barak road. They are bounded on the north and north-east by the Zobeid, east by the Rabī'ah Mujātirah, south-east by the Rabī'at et-Tahāhin, south by the Aulād el-'Alaunah, and west by the Marāhibah section of the Beni Zeid.

They are divided into main divisions, the Nawāshirah, 3,000 men, and the 'Umr, 4,000, the former partly settled, the latter entirely nomad, and ranging the country to the south of their borders. Their situation astride the two main roads from Qunfudah to Muhā'il is an excellent one for raiding, and they take full advantage of it. They hate the Turks, who can only pass through their country in force. The chief Sheikh is 'Ali ibn Medini, a man of 50, who was formerly paramount Sheikh of the whole tribe. He was bought over by the Sherif of Mecca in 1912, and his desertion of the Idrisi lost him the support of all the 'Umr and of the Nawāshirah with the exception of the Firshah and Sa'dah clans and the inhabitants of the village of Jōz Belā'ir. The tribe is still split in two, and Sheikh Ibn Kheirah of the Nawāshirah has gathered most of the power into his hands, and is reckoned amongst the Idrisi adherents.

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Their country includes both plain and hills, and is rich enough 101
to give pasture for large herds of camels, goats, and cattle, and to
grow cereals in the rainy season. They are allied with the Zobeid, 619
but are generally at loggerheads with their other neighbours.
The most extreme section and the one most feared by travellers is 622
a colony of about 300 of the Dhawi Barakāt, called the Ashrāf Manādil, living at Manādil, just to the west of Jōz Belā'ir, on the main road to Qunfudah. They have lived there for many years and have severed all connexion with their parent tribe, but they have retained the tribal reputation for lawlessness. Their chief is Sherif Abu Tālib, who pays allegiance to 'Ali ibn Medini. The colony, however, keeps to itself and does not intermarry with the Belā'ir, nor does it adopt the local custom of allowing its women to go unveiled. The Belā'ir Arabs are lax in their marriage customs, but they do not marry outside their own tribe. Although truculent and quarrelsome, they have a reputation for clean fighting, and are hospitable to those with whom they are not at feud.

Paramount Sheikh : 'Ali ibn Medini of Jōz Belā'ir.

(*a*) *Nawāshirah.* 3,000 men.

Chief Sheikh : Ibn Kheirah.

Clans :—

Shawāridah	Abu Tommah.
Firshah	Sa'd.
Mujā'adah	'Ali ibn Ma'addi.
Heil el-Mujā'adah	Mohammed Munjar.
Habil	Mohammed ibn Hādi.
Sa'dah	Mohammed ibn 'Abdu.

(*b*) *'Umr.* 4,000 men.

Mohammed ibn Ahmed.

Clan :—

She'i el-'Umr	Mohammed ibn Musāfir.

12. *Bulqarn*

The Bulqarn are divided into the Bulqarn esh-Shām or es-Serrah and the Bulqarn el-Yemen or et-Tihāmah, and stretch in a south-westerly direction from near Bishah across the tangled mass of mountains which form the backbone of the Asir range, and down towards the seaward slopes. They are bounded on the north by the Shamrān and Khath'am, on the east by the Shahrān and

101 nomads of Beni Shihir, on the south by the Beni 'Amr and Beni Shihir, and on the west by the Bel'aryān and Ghāmid.

• 619 622 The Bulqarn es-Serrah are two-thirds settled and one-third nomad, the Sheikh over all being Mash'ad ibn Bahrān, who lives at 'Alāyah, a large village about eight hours west of Qal'ah Bishah. He is a rich landowner and also possesses date-groves in Bishah. The country appears to be fertile and well wooded, and supports large herds of camels, goats, and cattle. The nomads draw in to the cultivation during its season, and when it has been harvested take flour to Bishah, which they exchange for dates. There is a general truce with the Shahrān amongst all the tribes during the date season at Bishah, which lasts about four months. At other times the Bulqarn are at feud with the Shahrān, Beni Shihir, Ghāmid, and Shamrān. They are friendly to the Khath'am and Beni 'Amr.

The Bulqarn el-Yemen occupy the lowland district of 'Urdīyah and are wholly given up to farming. Their chief Sheikh is Mujarri ibn Sa'īd.

The two sections of the tribe are friendly and help each other in war. They are not remarkable for their courage, but can render a good account of themselves. In politics they all favour the Idrisi and pay him taxes. They are hospitable in character, and passage through their country is generally safe.

A. *Bulqarn esh-Shām or es-Serrah.* 6,000 men.

Chief Sheikh : Mash'ad ibn Bahrān of 'Alāyah.

1. Settled. 4,000 men. Villages :—

Āl Ṣihil	'Abdullah ibn Nāsir.
Āl Barqūq	Hanash ibn Jarāwish.
Sahwah	'Abdullah ibn 'Abd.
Nakhlah	Merzūq ibn Mohammed.
Wajrān	'Abdullah ibn Salim.

2. Nomad. 2,000 men.

Āl 'Itfāfah	Ibrāhim ibn Masad
Āl Hirir	Mūsa ibn Ya'qūb.
Āl Dahshān	Mohammed ibn Hasan

B. *Bulqarn el-Yemen or et-Tihāmah.* 1,000 men

'Urdīyah	Mujarri ibn Sa'īd.
Āl Mabnah	Ma'addi ibn Suweih.
Āl Dhirwah	Safar ibn Mohammed.
Āl Atim	'Abd el-'Aziz ibn Kheir
Beni Suheim	Mohammed ibn Nāsir.

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Clans :—

Āl esh-Sha'eir.
Āl Shahbah.
Beni Tala'.
Āl el-Mudeifir.
Āl Mizhim.

13. *Āl ed-Dureib*

The Āl ed-Dureib are a small tribe numbering some 800 men, to the north-west of Muhā'il. They occupy about ten miles of the Sikkat el-Helāwīyah from Muhā'il to Qunfudah between the villages of Turquah and Ma'mal Āl Ikhleif, and stretch up along the Barak road for about five miles north of Musabbah, which is in their territory. They are bounded on the north by the Āl Mūsa, west by the Reish, south-east by the Āl Mūsa, south by the Beni Hilāl, and west by the Rabī'at et-Tahāhīn. They are a good fighting race, but are not naturally quarrelsome or bellicose. The Idrisi, however, frequently incites them to cut Turkish communications. Their country is fertile, and they possess many flocks and herds. The Āl Mūsa and Rabī'at et-Tahāhīn are friendly to them, the Āl Jebāli, Reish, and Beni Hilāl as a rule inimical. They have the reputation of being hospitable beyond the ordinary, and travellers can journey without fear in their country.

There is a small offshoot of their nomad subsection, the Āl Ikhleif, situated in the Rabī'ah Mujātirah country near Ghār el-Hindi, who have cut themselves adrift from the main tribe.

Mohammed ibn 'Amr Akhu 'Abdīyah, a man of 35, is the chief Sheikh. He has been to Mecca several times, and frequently goes to Sabia. During his absence the tribe is governed by his sister 'Abdīyah, who married a Turkish officer, now dead, named 'Ali Bey Rida.

Chief Sheikh : Mohammed ibn 'Amr Akhu 'Abdīyah. 800 men.

Villages :—

Turquah	*Mohammed ibn el-'Allāmah.*
Musabbah	Mohammed ibn Hedeyyah.
Juzān	Rājih.
Wādi Musabbah	Mushātir.
Wādi el-Ushir	Ma'addi.
Rāhah	Mohammed ibn Bārūd.
'Ain ed-Dureib	Mohammed ibn Kheir.

Nomad :—

Āl Ikhleif.

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14. *Ghāmid*

101 619 622 The Ghāmid own a wide stretch of territory in the highlands of Southern Hejaz and Northern Asir, roughly from latitude 19° 30′ to 20° 15′ and longitude 41° 30′ to 42°. The tribes which adjoin them are, on the north the Shalāwah, east Shamrān, south Bulqarn and Bel'aryān, and west Zobeid and Zahrān. It is difficult to estimate their numbers, reports varying from Burckhardt's estimate of 5,000 to 10,000 fighting men, to a native estimate of 60,000 men. The first is probably as wrong as the last, but there seems no doubt that they are considerably more numerous than any of their neighbours.

The inland road from Ibha to Tā'if runs through the midst of their country, which is well watered and fertile. The tribe is divided into two portions, the nomad and settled, who are always at odds with one another. The nomads are Āl Seyah, a tall race of fine fighters who live to the north of the settled portion and roam far afield to the Shalāwah country round Turabah, to Ranyah, Tathlīth, and Wādi Dawāsir. They are rich in horses, camels, and goats, and recognize no authority. Their chief is Mohammed ibn 'Abd er-Rahmān, a man of about 45, and a noted warrior. He is entirely independent of outside influences.

The chief of the settled Arabs is 'Azīz ibn Musheit, a young man of 25 years of age, who follows the Sherif of Mecca and frequently visits him. He is at enmity with Mohammed ibn 'Abd er-Rahmān. A large number of his men go yearly to Mecca, Jiddah, and Tā'if and act as porters during the pilgrim season. They remain there for about four months, and return with supplies for the rest of the year. Many invest their savings in rifles, which they buy at one of the two chief markets, Ru'eis near Jiddah or Nuzūlah Beni Mālik. They also buy rifles from the Rijāl el-M'a. Although not noted for their fighting skill they yet are frequently at war, their chief foes being the Zahrān, and after them the Bel'aryān, Bulqarn, Shamrān, and Shahrān. The Āl Seyah, who are the better fighters, combine with them when trouble with the Zahrān arises. Their friends are the Zobeid and Beni Mālik of Hejaz.

Their women occupy a much more important position than in most tribes, and take an equal share in all harder forms of manual labour, and even have a say in the tribal councils. The tribe is still nicknamed the Khādimīn ed-Derwīshah, after a woman who died about fifty years ago, having ruled them for nearly 40 years. The women also weave camel's-hair garments and blankets. Owing

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to the annual migration to the Hajj, the tribe is more civilized than most and has a good reputation for hospitality. 101

In May 1915 some of their Sheikhs, whose names are not known, wrote to the Idrīsi proposing to join him. The Idrīsi advised them to keep quiet until a more favourable moment arrived, but sent a Qādhi to collect money from them. At the beginning of 1916 he was still in communication with them. 619 622

A man of importance in the tribe is Sālih ibn 'Ajalah. He is the richest merchant and controls most of the trade between Mecca and the Ghāmid. The export of tobacco, of which a considerable amount is grown, is entirely in his hands.

Another man of influence is Mohammed ibn 'Ali of the Beni Kebīr. He was chosen as one of the representatives of Asir in the Ottoman Parliament ten years ago, and went to Constantinople for one session. Not liking the life, he resigned his seat, but still keeps up his Turkish connexions.

Paramount Chief: 'Azīz ibn Musheit.

(*a*) Settled:

Beni Dhubyān	Mohammed ibn Ati.
Beni Kebīr	Ismā'īl ibn Mohammed.
Beni Kebīr	Mohammed ibn Ibrāhīm.
Bal Jurashi	Hizām ibn Ismā'īl.
Humrān	Sa'īd ibn Mohammed.
Āl edh-Dhafīr	Sālih ibn Yāsīn.
Āl Ramādah	Sa'īd ibn Habīb.
Āl Za'lah	Dhiyāb ibn Nāsir.
Beni Sandal	'Abd er-Rahmān el-Merzūq.
Āl Bahdān	Mubārak ibn Muwalla.
Āl Bāh	Dhāfir ibn Sa'īd.
Ahl Wādi Shibriqah	Salīm ibn Mohammed.
Āl Ferza'ah	Hizām ibn Husein.
Beni Munababah	Fā'iz ibn Mohammed.
Beni 'Omar	Mubārak ibn Muwalla (different from above).
Ahl Wādi Batat	Mohammed ibn Mukhāsir.
Beni Lām	Sa'īd ibn 'Abdullah.
Āl Lahdah	Mohammed ibn Dhubyān
Beni Muntazar	Haneish ibn 'Ablah.
Beni Talaq	Mohammed ibn Sa'īd.
~~Beni~~ Khutheim	
Beni Jābūs	'Atiyat Allah

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Beni 'Abdillah	Mohammed ibn Ferhat.
Beni Mintisher	'Ali Jamah.
Beni Balsham	
Beni Nāshir	
Bal Hirsh	Mohammed ibn 'Atīyah.

(*b*) Nomad.

Āl Seyah	Mohammed ibn 'Abd er-Rahmān.

15. *Ahl Hali*

The Ahl Hali consist of four tribes, which may conveniently be considered together, since, although of different origin, they are politically one, sharing the same country, uniting against common enemies, and being ruled over by one chief. Their country embraces the coastal village of Hali and the district round of the same name. The boundary starts from the coast about five miles north of Hali, runs north-east along the Beni Ya'lah territory, and thence follows a line parallel to the Hali–Jum'ah Rabī'ah road and about four miles to the west, up to Kidwah, which is 18 miles NNE. from Hali and close to the boundary of the 'Umr section of the Belā'ir. Thence it goes south-east for about ten miles along the Rabī'at et-Tahāhīn and Beni Dhi'b territory to Kiyāh, which is 21 miles NE. of Hali. Here it reaches the Beni Hilāl and follows their line towards the coast, which it touches about 12 miles south of Hāli.

The four tribes are the 'Abīd el-Emīr, Ghawānimah, Aulād el-'Alaunah, and Kinānah, who are all settled with the exception of the Salālimah clan of the 'Abīd el-Emīr and the Fellāhah clan of the Aulād 'Alaunah, both small and unimportant units.

The largest tribe is the Aulād el-'Alaunah, who number 3,000 men and are strung out along the Jum'ah Rabī'ah road from Kidwah to Minjīyah.

Next in importance are the Ghawānimah (1,500) from Radha to Khā'i along the Muhā'il road, then Kinānah from the Beni Hilāl to Minjiyah, and finally the 'Abīd el-Emīr (600 men) on the Beni Dhi'b frontier.

The paramount Sheikh over all is Ibn 'Aji, a man of about 55, who in the past was a friend of the Turks, but seceded to the Idrisi when the latter began to grow powerful. The Turks used to occupy Hali, but they were driven out sixteen years ago, and have been unable to regain a footing. The confederation is a rich one, having

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sufficient water for its agricultural needs and possessing large herds of cattle. 101

They are noted warriors and maintain feuds with all their neighbours. The Rijāl el-M'a are the only tribe whom they regard with friendly eyes. Their relations towards each other are at times strained, but they unite for common defence and when the Idrīsi calls them out. 619 622

The 'Abīd el-Emīr were originally slaves of Sudanese stock, but have long since gained their emancipation and now rank on an equality with the Arabs. A number of them go every year on the Pilgrimage to Mecca, where they have an evil reputation for robbery and theft.

The Kinānah are an ancient and famous tribe, who probably came into being about A. D. 100, and are descended from the Mudhar branch of Nizār. The Qoreish are a branch of them. They were at first settled near Mecca, and took a prominent part against Mohammed the Prophet, by whom they were subdued. When Africa was invaded part of the tribe went to the Sudan, where they are still found in Kordofan, while others went to Egypt and from there pushed as far west as Morocco. The Arabian remnant had meantime taken up their residence near Hali, where they were reported to be by Ibn Batūtah in 1353.

Some severe fighting took place in the Hali country during the campaign of the Sherif of Mecca and the Turks, in 1910, in which the Ahl Hali, who were fighting for the Idrīsi, gave a good account of themselves.

Paramount Sheikh : Ibn 'Aji of Aulād el-'Alaunah.

(*a*) *'Abid el-Emīr.* 600 men. Ibn Saghīr.

Villages :—

Kiyād	Ibn Zemīm.
Sabt el-Kiyād	*Hasan ibn Ahmed.*

Bedouin :—

Salālimah.

(*b*) *Ghawānimah.* 1,500 men. Khalīl el-Ghānim.

Villages :—

Khā'i	Ibn Shabīb.
Kidwat el-Ghawānimah	Hasan Ghebeish.
Radha	Mohammed ibn 'Ajil.

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(c) *Aulād el-'Alaunah.* 3,000 men. Hasan Shijeifi.

Villages :—

Minjīyah	'Ali Shumeih.
Bei'shi	Ghabeish.
Feriq	Hasan Sūh.
Fiqāhah	Medīni.
Mashā'ikh	'Ali Sheikh.
Salāmah	'Ali Serūwi.
'Ajam Je'eirah	Ahmari.

Bedouin :—

Fellāhah.

(d) *Kinānah.* Subdivided into :—

1. Shawārah. 1,000 men. Mohammed ibn 'Abd.

Villages :—

Kidwat el-'Ābid	Merzūq.
Beidein	Abu 'Alam.
Sheikh 'Ali	Mubārak ibn Hasan.
Makhshūsh	Shāmi ibn 'Abbās.
Sūq el-Ithnein Makhshūsh	Ahmed ibn 'Abbās.
Qadab	Ibn Zaghlūl.

2. Beni Yahya. 400 men. Sheikh : Abu Radīyah.

Villages :—

Sulb	Mohammed ibn Hādi.
Ma'āshīyah	'Ali Dellāq.
Āl Khirshān	Sa'īd 'Abdullah ibn Khirshah.
Melhah.	

16. *Dhawi Hasan*

The Dhawi Hasan occupy the coast-line from just north of Lith down to Shakkat esh-Shāmīyah, a distance of about 45 miles, and inland to the beginning of the mountains, which are here only a few miles from the sea. They are of Sherifial stock and connected with the Qoreish, but they do not reflect credit on the tribe, for they pay small attention to religion and concentrate all their energies on piracy, being the most notorious band of freebooters and sea-robbers along the whole coast. The Turks have a garrison about two hours inland from their main town of Lith, and exercise a certain restraint

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over them; but the Dhawi Hasan hate both the Turks and the Sherif, 101
and what little deference they show to any one is paid to the Idrīsi,
who is sufficiently far away to be attractive. Sherif Mustur repre- 619
sents the Sherif at Līth, and collects a certain amount of taxes. 622

The chief of the tribe is Sherif Mohammed ibn Hasan ibn el-'Aud, whose name is known with dread by every sailor along the coast. Almost equally feared are his followers, Sherif Ismā'īl Abu Khurfān, Sherif Rājib ibn Dajhid, and Murzut ibn Bekhīt, a Sudanese slave who won his freedom by his skill in raiding. They are friendly with the Zahrān and Juhadlah, their eastern and northern neighbours, but have a long-standing feud with the Dhawi Barakāt, who lie to their south.

The Dhawi Hasan possess many slaves, and the cruelty with which they are treated is notorious in the Hejaz. Blacks captured at sea are invariably enslaved and hamstrung to minimize their chance of escape.

Chief Sheikh: Sherif Mohammed ibn Hasan ibn el-'Aud. 3,000 men.

Āl Āsaf	Sherif Hasan ibn Husein.
Khumjān	Sherif Mahjūb ibn Barakāt.
Āl Hasan ibn Ahmed	Sherif Haza' ibn Fuzān.
Āl Jisās	Sherif Bureik ibn Ahmed.

17. *Beni Hasan*

The Beni Hasan inhabit the country between Wādis Heirān and Habl from the sea to about 20 miles inland and are bounded on the north by the Beni Marwān, on the south by the Beni 'Abs, and on the east by the Beni Zeid. They are firm friends of the Beni 'Abs, who protect them and range over their country, and they keep on good terms both with the Beni Zeid, whom they fear, and with the Beni Marwān. In number about 2,000 souls, they can put 500 fighting men into the field. Manjūr is their chief village, about 20 miles ESE. of Mīdi; Hasan es-Sa'īd and Mūsa Hasan their chief Sheikhs

18. *Beni Hilāl*

The Beni Hilāl occupy a broad expanse of country stretching from the Sikkat esh-Sherāf between Hali and Muhā'il to Birk on the sea-shore.

Their exact boundary starts at Sabt es-Sawālah, about 23 miles from Hali, and runs just north of the Sikkat esh-Sherāf and Wādi

101 Dofa' up to within 4 miles of Muhā'il, a total distance of about
34 miles. On the north they are bounded by the Rabī'at et-Tahāhīn
• 619 and Āl ed-Dureib. From Sirr the boundary goes south-west to
Birk, marching first with the Āl Mūsa, and finally near the coast
622 with the Munjahah. The coast is theirs for about 18 miles north of Birk, and then the boundary goes inland and so up to Sabt es-Sawālah along the Hali border. The country is densely wooded and provides pasturage for large herds of camels and goats. The tribe is divided into the Ahl Birk, the Āl Ikhtarsh, who live in the direction of Muḥā'il, and are subdivided into the Āl Misjar and Āl Umm Jam'ah, and the Arabs of the western parts whose subdivisions have not been ascertained. The Āl Ikhtarsh are said to number 5,000 men, and the remainder, including the Ahl Birk, 7,000.

The Ahl Birk and the Arabs inhabiting the villages along the sea-coast, such as Nakhl el-Birk, Nahūd, and Sobākhah, form the only respectable portion of the tribe. They cultivate a little, grow date-trees in some of the villages, and supplement this by collecting salt near Birk, which they sell to their neighbouring tribes. Mohammed ibn 'Abdu is the chief Sheikh, a man of 35 years of age and a staunch adherent of the Idrīsi. He is nominal chief over the whole tribe, and does in fact have considerable influence over them. But to keep them entirely in check is almost an impossibility, for they have the well-earned reputation of being one of the wildest and most intractable tribes of the Asir.

Almost pagan, they lead an entirely nomadic life, subsisting on meat and milk and buying what little they need from outside. They have closed the Sikkat esh-Sherāf to the Turks, who are obliged to travel by the more northern roads, the Sikkat el-Helāwīyah or the Barak road, and even ordinary travellers do not dare to pass through their country except in large armed parties. As far as they may be said to have any politics, they are pro-Idrīsi, but they are far too out of hand to be of value as allies. They are at daggers drawn with all the neighbouring tribes with the exception of the Rijāl el-M'a, whose hand they fear.

'Ali ibn 'Abdu, the Sheikh of Birk, was recently reported to be in the pay of the Turks, and to be smuggling mails up to Ibha, but the well-known attitude of the tribe renders this improbable. In 1910 the Sherif tried to suborn him with the offer of £3,000. 'Ali ibn 'Abdu's only reply was to send him a Mauser cartridge.

Mohammed ibn Hasan, chief of the Āl Ikhtarsh, is a notorious highwayman, and has a most unsavoury reputation for treachery and cunning.

1. *Ahl Birk.* Chief Sheikh : Mohammed ibn 'Abdu, of Birk. 101
Other prominent Sheikhs :—
'Ali ibn 'Abdu (Sheikh of Birk). 619 ●
'Ali ibn Muqdi (merchant).
Sha'bān. 622
Mohammed ibn Fayy.

2. *Western Arabs.*

3. *Āl Ikhtarsh.* Mohammed ibn Hasan.
Āl Misjar.
Āl Umm Jam'ah.

19. *Ja'dah*

A small Sunni tribe between the Beni Marwān and Masārihah, just south of Wādi Ta'ashar, about 10 miles north of Mīdi. Their chief Sheikhs are Mohammed Ahmed and Sheikh Maqbūl, both of whom have been fighting for the Idrīsi.

20. *Ja'āfirah*

One of the 20 tribes of Ashrāf. They are settled in and round Jōz el-Ja'āfirah to the north of Jeizān. Sherif Mohammed 'Ali is their chief Sheikh. He is said to be secretly disaffected to the Idrīsi, but openly is on good terms with him. The tribe numbers about 600 men.

21. *Khamīsīn*

A tribe, rather smaller than the Beni 'Abs, inhabiting the hills east of Haradh. They are allies of their western neighbours, the Beni Marwān, and adherents of the Idrīsi. Their chief village is Sūq el-Mughāsil, where a market is held every Sunday.

22. *Khath'am*

The Khath'am are a small settled tribe on the Ibha–Tā'if road, with the Shamrān to their north and west and the Bulqarn to their east and south. They do not muster more than 1,500 men and are partly nomadic. The chief village of the settled portion is Lasfar, where lives their chief Sheikh, Juheish ibn 'Aqad, an old man of 60. The nomads are camel-owners, and are almost all engaged in the carrying trade to Bīshah and Namas. They excel in fighting, and are allied with the Bulqarn and Shamrān.

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Their chief menace comes from the Ghāmid, and the Khath'am, Bulqarn, Beni 'Amr, and Shamrān all unite against that powerful tribe when it threatens any one of them. In politics they favour the Idrīsi. The tribe traces its descent back to the Rijāl el-Hajar.

Paramount Sheikh : Juheish ibn 'Aqad of Lasfar.

(*a*) Settled sections :—

Āl Murrah	Thawwāb ibn Nāsir.
Āl Serdān	Mohammed ibn 'Alam.

(*b*) Nomad sections :—

Mazāriqah	Juheish ibn 'Aqad.
Āl Selmān	Shuweib ibn Mohammed.

23. *Beni Mālik*

The Beni Mālik live to the north of Ibha, their southern boundary being only 2 miles away. The adjoining tribes are: on the north the Balahmar, east the Shahrān, south the Beni Mugheid, and west the 'Alqam el-Hūl and Rabī'ah wa Rufeidah.

They are of Qahtān stock, and with the Beni Mugheid, Rufeidat el-Yemen, and 'Alqam el-Hūl form what is, strictly speaking, Asir. The tribe numbers about 5,000 men, of whom 2,000 are nomads.

The villagers are under Sheikh 'Ali ibn Ma'addi, and are divided into the three chief clans of Āl el-Mujemmil, Beni Rizām, and Beni Rabī'ah. They are Turkish in sympathy with the exception of the Beni Rizām, whose Sheikh, Tāhir Abu Hashar, was imprisoned for a year at Ibha for attempting a revolt. They all pay taxes, and are peaceful and unwarlike people, looked down on by all the neighbouring tribes, who have named them in derision 'Jauba' or donkeys.

The nomads are good fighters, and pay only a nominal allegiance to the Turks. *They come into the villages during the harvest, and* for the rest of the year wander to the east round Jinfur, an isolated village of theirs in the Shahrān country, or go down to the 'Alqam el-Hūl or Rabī'ah wa Rufeidah. They are at enmity with the Beni Tha'labah section of the Balahmar.

The country is fertile, and largely supplies Ibha with fruits.

'Ali ibn Ma'addi, the chief Sheikh, is an old man of 60, and is a member of the Ibha town council. He is reported to be mean and avaricious.

Sa'd ibn Dhuhr, the chief of the nomads, is a brave old warrior of over 70, and is anti-Turk. He is supported by his seven sons.

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(*a*) Settled. 3,000 men.

Chief Sheikh : 'Ali ibn Ma'addi.

His sons { Ahmed Ibn 'Ali.
Mansūr ibn Ma'addi.

Chief religious Sheikh : Mufti ibn Khudra.

1. *Āl el-Mujemmil.*	Mūsa ibn Mushāfi.
Chief villages :—	
Āl Atana	Sheikh Humeidi.
Serūr	Sheikh Malaf.
Shāb	Abu Shamil ibn Ghatīyah
Āl Umm Ruwi	Mohammed Abu Qahas.
2. *Beni Rizām.*	Tāhir Abu Hashar.
Chief village :—	
Āl Umm Ruweidi	Abu Aftān.
3. *Beni Rabī'ah.*	
Chief villages :—	
Āl Ya'lah	Walad Abu Dhibah.
Mahālah 'Alīyah	Mohammed ibn Shuweil.
Mahālah Sifla	Ahmed 'Ali Dhibah.
'Aij	Yahya ibn 'Audah.
Wādi 'Atf	Mohammed ibn Jerān.
Āl Tabīb	'Abdullah ibn Na'sah.
Nejlah	Mohammed ibn Na'sah, his brother.
Āl Ghalīdh	Walad Ibn Dufrān.
Āl La'sān	Mohammed ibn Ahmed.
Āl Felāt	Nāsir ibn Muzallifah.
Āl Jerja	Sheikh Qadan.
Āl Lashrān	Yahya ibn Lashrān.
Dārah	Ahmed ibn Muftih.
4. *Other villages.*	
Muslit	Ibn eth-Thibeit.
Meiza'a	'Ali ibn Sūdān.
Feyah	'Ali ibn Shahr.
Melāhah	Misfar ibn Humrah.
Seyyad	'Ali Ghareifah.

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(b) Nomads. 2,000 men.

Chief Sheikh : Sa'd ibn Dhuh.

Clans :—

Āl Habashi	Sa'd ibn Dhuh.
Āl Ramei'ān	Sheikh Sofar.
Beni Minbah	Sheikh Sālikhah.
	Sheikh Mujerri of Junfar.

24. *Beni Marwān*

A Sunni tribe numbering about 1,000 fighting men and inhabiting the country from Wādi Heirān on the south almost to Wādi Ta'ashar on the north. They are bounded on the north by the Masārihah, on the east by the Ahl Haradh and Khamisīn, and on the south by the Beni Hasan. The port of Mīdi is in their country, and their chief village is Sūq el-Keirān. Formerly they were partisans of the Idrīsi, but they rebelled against him when he accepted help from the Italians. They are evidently still disloyal, for the Idrīsi is reported to have sent a punitive expedition against Ibn Bakri, their chief Sheikh, in November 1915. Sheikh Tāhir 'Ali is the Sheikh of Mīdi.

25. *Masārihah*

A Sunni tribe supporting the Idrīsi, who occupy the country from Wādi Ta'ashar almost up to Abu 'Arīsh and Jeizān on the north and east to the first foot-hills. They are bounded on the north by the Reish, on the south by the Ja'dah and Beni Marwān, and on the east by the Beni Mohammed. Their chief village is Samtah, and they are said to muster 1,000 fighting men. The chief Sheikhs are Ahmed Masāwah, 'Othmān Siwādi, Abu Halīm, and Yahya Mihah.

26. *Beni Mohammed*

A tribe east of the Masārihah in the hills south-east of Jeizān. They support the Idrīsi.

27. *Beni Mugheid*

The Beni Mugheid are a fine fighting tribe dwelling in the steep hill country which leads up to Ibha from the south and in and around Ibha itself. The adjoining tribes are: on the north the 'Alqam el-Hūl and Beni Mālik, on the east the Shahrān, on the south the Sha'af Rashah and Āl Yinfa'ah sections of the Shahrān and the Rabī'at el-Yemen, and on the west the Rijāl el-M'a. 101

Their southern limit is the Wādi Shahlah, which flows into the Wādi Dhilah (or Dhil'a) at Heidat et-Tihāmīyah. The tribe numbers about 7,000 men, of whom more than 5,000 are firm adherents of the Turks, and as their fortresses are practically impregnable in Arab warfare, they are a valuable asset to the Ottoman Government. 619 • 622

The tribe is divided into seven divisions, the Āl Yazīd, Āl Nājih, Āl el-Wāzi, Āl Umm Sherāf, Āl Umm Jerei'at, Āl Umm Wādi Malah, and Āl Weimān. Their country is fertile, with running streams, and produces coffee and fruits.

The Āl Yazīd are the ruling clan and are subdivided into the families of Ibn Mufarrih, Āl Abu Sārah, and Aulād el-Emīr Mohammed ibn 'Ā'idh, who ruled supreme over all Asir before the days of the Turks and the Idrīsi.

The Idrīsi's rise to power has split up many a tribe in Asir which was formerly united, and the Āl Yazīd have not escaped the general feeling of discord. The head of the Aulād el-Emīr Mohammed ibn 'Aidh is Hasan ibn 'Ali, a young man of 26, who has already distinguished himself in battle. He was at one time with the Idrīsi, but in 1910 was bribed by the Sherif of Mecca and seceded to the Turks, who made him Vali of Asir, which strictly speaking only includes the tribes of Beni Mālik, 'Alqam, Rufeidat el-Yemen, and Beni Mugheid, who are all descended from Qahtān, but is used loosely to include all the tribes from Wada'ah to Zahrān. In practice he only rules those tribes who recognize Turkish authority. The Turks, as is their custom with local chiefs whom they wish to keep in good humour, have made him a Bey. His own house [illegible] against him, for while his cousins Nāsir and Mohammed [illegible]-Rahmān support him and occupy positions under the [illegible] rest of his family, including his brother 'Ali, a young [illegible] 20, have Idrīsi sympathies and refuse to countenance the Government. The family lives at Reidah and Harmalah, about 15 miles to the south-west of Ibha, Hasan ibn 'Ali himself occupying the strong fortress of Qasr 'Ali ibn Mohammed.

The Aulād ibn Mufarrih live at Sijah, three miles north of Reidah, and are descendants of Sheikh Mufarrih, who ruled over Asir until he was ousted by the house of Ā'idh. On this account there has always been ill-feeling between the two families, which has developed into open hatred in the present generation owing to the murder of Ahmed ibn Mufarrih, father of 'Abdullah ibn Mufarrih, by the father of Hasan ibn 'Ali some years ago.

The Aulād ibn Mufarrih rebelled against the Turks when the

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Idrisi arose, and under 'Abdullah ibn Mughethil defeated a force sent against them. 'Abdullah ibn Mufarrih is their chief, a man of 45, who holds the title of Bey from the Turks, and on account of his large estate and his landed property in Ibha is outwardly on good terms with them, but secretly in communication with the Idrisi.

Of the Āl Abu Sārah, whose head-quarters are at Dhohyah, just to the north of Sijah, 'Ali ibn Lāhiq and his son Husein were formerly with the Turks, but have seceded and allied themselves with the Aulād ibn Mufarrih. Mohammed Abu Dūsah has long been a noted opponent of the Turks.

The Āl Nājih are just to the west of Ibha and are divided in their sympathy. Their Sheikh, Yahya ibn Salīm, was taken captive and imprisoned by the Idrisi five years ago for refusing to pay taxes to him.

The Āl el-Wāzi live near the 'Alqam el-Hūl boundary, and are especially noted for their bravery, which has earned their nickname of Tūrk el-'Arab. They are all pro-Turk.

The Āl Umm Sherāf are all settled along the Āl Sirhān (Shahrān) boundary and are entirely out of hand, being at open enmity with the Turks and all their neighbours, as well as their own tribe. Their country is the focus of all the thieves and highwaymen of the district, and they continually hold up the roads and rob innocent travellers. They also go up to the Wādi Tayyah in the Rabī'ah wa Rufeidah district, and help the Āl Hārith in their war against society. The most notorious amongst them are 'Abdullah ibn Mifdhil, Nāsir and Mūsa ibn Sherein, and Gharām ibn Rābih.

The Āl Umm Jerei'āt and Āl Umm Wādi Malah are both settled in and round Ibha, and are with the Government.

The Āl Weimān, a small section of 400 men who live near the Rabī'ah border to the south, are under the influence of the Idrisi.

The Beni Mugheid are not a quarrelsome race and live at peace with all their neighbours, except the Rijāl el-M'a, with whom they have a hereditary feud. They take a considerable part in the local government, occupying many of the smaller posts, such as clerkships and the like, and a few have been chosen to represent Asir in the Ottoman Parliament. Amongst these are Ahmed ibn Umm Shibah of the Āl Umm Mufarrih, a man of 50, fat, dark, and of average height. He is an eloquent speaker, a keen politician, and very pro-Turk with a strong hatred of the Sa'dah. When at Ibha he sits on the 'Mejlis Beledi'. He is a rich landowner, but is unpopular on account of his meanness.

'Ali ibn Khanfur is another deputy, and belongs to the Āl Umm Wādi Malah. He belongs to a middle-class family, his people being

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traders in hides in a small way. He used to be Bashkâtib of accounts in Ibha, having worked his way up from a small clerkship. He is a small man of about 40; his face is pitted with small-pox. He is very intelligent, and used to be religious, but has latterly taken to drink. He is not liked by the tribe.

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Mohammed ibn 'Asis, of the Âl Umm Manâdhir, is another man of importance. He married a sister of Husein Eff. weled Musreiqah Julas, a deputy for Asir and the Finance Minister (Sandûq Amini), and is accustomed to act for the latter during his absence abroad. He is also responsible for assessing the taxes in all the Turkish districts. A man of 25 years of age, small and dark, he is clever and has a good reputation. His brother, Manasir ibn 'Asis, was sent to Constantinople three years ago to represent certain grievances of the people of Ibha, and succeeded in securing the dismissal of several Turkish officials.

Mohammed ibn Musallat, who is Sheikh of the Âl Umm Wâdi Malah, is also president of the town council, or Mejlis Beledi, at Ibha. A man of 30 years of age; he is not liked by the tribe, but is capable and has a fine fighting record. He is also a rich landowner.

(*a*) *Âl Yazîd.* (Mugheid el-Khotah). 300 men.

1. Aulâd el-Emir Mohammed ibn 'Â'idh.
   Hasan ibn 'Ali, paramount chief.
   'Abdullah ibn 'Ali, his brother.
   Nâsir ibn 'Abd er-Rahmân ibn 'Â'idh }
   Mohammed ibn 'Abd er-Rahmân ibn 'Â'idh } brothers.
   'Â'idh ibn 'Abd er-Rahmân ibn 'Â'idh } are cousins
   'Abdullah ibn 'Abd er-Rahmân ibn 'Â'idh } *of the above.*
   Sa'd ibn Nâsir.
2. Aulâd ibn Mufarrih.
   'Abdullah ibn Mufarrih.
   Sa'd ibn Mufarrih.
   'Abd er-Rahmân ibn Mufarrih.
   'Abdullah ibn Mujathil.
3. Âl Abu Sârah.
   'Ali ibn Lâhiq.
   Husein ibn 'Ali, his son.
   Lâhiq ibn Ilias.
   Husein ibn Merzim.
   Mohammed Abu Dîmah.
   'Abd er-Rahmân ibn el-Qâdhi Mufti.
   Ahmed ibn El-Qâdhi.

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(*b*) *Âl Nâjih.* 1,000 men.

Chief Sheikh: Yahya ibn Sâlim

Chief villages :—

'Ithrabân	Mohammed ibn Sâlim
'Alâyah	Ahmed ibn Mirai.
'Azizah	'Â'idh el-Felwalli.
Âl Jerr el-Wâdi	Mohammed Dalih.
Jôa	Ahmed ibn 'Ali.
Imsiqah	Mohammed ibn Delbûh.
Âl Umm Hanak	Mohammed ibn Sa'id.
Âl Umm Shi'bah	Umm Saghair.
Umm Misrâb	Mishar ibn 'Ali.
Âl Tamâm	Mohammed et-Tamâm.
Âl Sakrân	Mohammed ibn 'Â'idh.
Âl el-Jabei'i	Mohammed ibn Sultân.

(*c*) *Âl el-Wâsi.* 1,800 men.

Paramount Sheikh: Mohammed ibn 'Awad.

Chief villages :—

Badiah	Mohammed ibn 'Abdullah.
Umm Shahrah	Ahmed ibn 'Ali.
Shebârijah	Ahmed edh-Dhi'b.
Âl Zeidi	'Ali Hejâsi.
Âl Umm Zenwah	Mushâli ibn Sa'id.

Bedouin :—

Umm Naghâlah	'Ali ibn Sallâmah.

(*d*) *Âl Umm Sherâf.* 600 men.

Chief Sheikh: Ahmed ibn Shiblân.

Chief villages :—

El-Husn el-A'la	'Abdullah ibn Nâsih.
El-Husn el-Asfal	Mohammed ibn Nâsih.
Âl Bel Fellâh	Sa'd ibn Mufarrih.
'Umârât	'Abdullah Abu Lahbah.
Âl Umm Nasim	'Abdullah ibn 'Ali esh-Shâ'ir.
Beni Jura'i	'Ali ibn Jurfâleih.
Khadhah Beni Jura'i	Ahmed el-Juthradi.
Mughaid el-Wata	'Abdullah ibn Nimshah.

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(e) *Āl Umm Jerei‘āt.* 1,000 men.

Chief Sheikh: ‘Abdullah ibn Nimshah.

Chief villages:—

Rudāf	Mohammed ibn Mūsa.
Busrah	Sebeih.
Musheyy	Nāsir ibn ‘Areidān.
Merjat	Mohammed ibn Hādi.
Heilah	Mohammed el-‘Asmi.
‘Arin	Sa‘īd ibn ‘Abdullah Humrān.
Ja‘ad	Mohammed ibn ‘Abūt.
Jitāt Ferhan	Ibn Serūr.

(f) *Āl Umm Wādi Malah of Ibha.* 1,500 men

Chief Sheikh: Mohammed ibn Musallat.

Chief villages:—

Miftāhah	‘Ā‘idh ibn Darāsh.
Qara	Mubārak Mirwa.
Manādhir	Mohammed ibn Feza‘.
Na‘mān (‘Ābid el-‘Ā‘idh)	Sa‘īd ibn Faraj.
Rabu‘	‘Ali Dibah.
Makhlūtah	Merzūq ibn Delmakh.
Khūshi	Nāsir ibn Meri.
Umm Nusāb	Humeid ibn Nimshah.
Muqātil	Shai Abu Na‘mah.

(g) *Āl Weimān.* 400 men.

Mohammed ibn Musā‘idi.

Chief villages:—

Dafan	Abu Shenlah.
Wādi Kheishah	Abu Hanash.

Nomads:—

Āl Weilah	Mohammed ibn Mushāri.

Āl Yazīd esh-Sha‘af. 150 men living in Shahrān country.
Yahya ibn Hādir.

Clans:—

Āl M‘alaf	Sa‘d ibn Tāli.
Āl Hamām	Mohammed Abu Hamāmah.
Āl Ba‘wal	Sheikh Sādān.

28. *Munjahah*

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The Munjahah occupy the sea-coast and a few miles inland from just south of Birk almost to Shuqaiq, and are bounded on the north by the Beni Hilâl, east by the Rijâl el-M'a and south by the tribes of Mikhlâf-el-Yemen. They muster about 6,000 men, of whom five-sixths are nomads. The villagers live in the small ports of Wasm, Wahlah, and Khasa'ah. They have a little cultivation, a few date-trees, and eke out their existence by acting as porters in their own villages and at Birk. These places, though small, are important as being the chief inlets for arms and ammunition, a trade which is chiefly in the hands of the Rijâl el-M'a. The Idrisi stations his port officers at them, but the Rijâl el-M'a, who treat with him as equals rather than subjects, refuse to recognize his right to tax them, and he does not press the point. The Munjahah, however, all pay him taxes, Sheikh Ḥasan Fasîkh being deputed to collect them.

The nomads are fairly well off in sheep and camels. They are fishermen and sell dried fish in the interior. They also export *dôm* nuts to Musawwa'.

Their reputation is very evil and even their guests sleep with their rifles by their sides. Their solemn oath has no meaning for them and they are notorious for their treachery. Before the Idrisi reduced them to order they were slave-dealers and kidnappers, highwaymen and sea-pirates, and used to raid right up to Muhâ'il and Barak.

They do not dare now to commit more than an occasional robbery or murder, for the Idrisi's police are always stationed in their country and punish severely any attempt to return to the old way of living.

They are disliked by all the surrounding tribes, but in ordinary times they wander out of their country to the Bahr ibn Sekeinah and Beni Hilâl. They do not go south of Shuqaiq at all, having no wish to come into closer contact with the Idrisi than is necessary.

Their chief Sheikh, 'Ali ibn Fayy, is a man of 45 years of age, and helps the Idrisi to maintain law and order. His house is in Wasm, where he owns considerable property. He has seen much fighting and always leads his tribe in battle.

Chief Sheikh: 'Ali ibn Fayy. 6,000 men.

(a) Settled. 1,000 men.

Chief villages:—

Qahmah	'Âidh ibn 'Isa.
Wasm	Mohammed ibn Fayy.

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Rehaza'ah	Mohammed ibn Tāli'.	101
Raqabah	'Omar ibn Mohammed.	
Wahlah	Mohammed ibn Gharāmah.	619 •

(b) Nomad : *Mohammed ibn Zeid.* 5,000 men. 622

Chief clans :—

Āl Umm Khareis	Mohammed ibn Zeid.
Āl 'Abdiyah.	
Āl Zeid.	
Āl Umm Hadish.	
Āl Sariyah.	
Āl esh-Shihbi.	
Walad Islām.	

29. *Āl Mūsa*

The Āl Mūsa own the town of Muhā'il and the country round within a radius of from 5 to 10 miles. They are mostly settled, but the clans of Umm Jirbān and Beni Yazid are nomad. The tribe is a mixed one, the nomads and a few of the townsmen being of pure Arab blood, the rest being blacks, originally of some African strain. No doubt they were at one time slaves, but they have long since earned their emancipation by their courage, and are now on an equality with the Arab portion of the tribe, although no intermarriage takes place. The tribe is fairly rich in flocks and herds, and although their country, which stands comparatively low, cannot rival the fertility of the highlands, it nevertheless produces good crops in the rainy seasons.

The enmity between the Turks and Idrisi has disorganized the tribe, and divided it into two opposing factions Sheikh Suleimān ibn 'Ali, who is by right of inheritance the paramount chief, has thrown in his lot with the Turks, and has behind him the Umm Jirbān and about half the villagers.

The remainder have broken loose under the leadership of Dhakir ibn Sha'r, and many of them have retired to live at Jannah in the Bahr ibn Sekeinah country, refusing to live at Muhā'il so long as there is a Turkish post there. From Jannah they carry on a guerrilla warfare, closing the roads and cutting off Turkish convoys whenever they can.

The tribe is bounded on the north by the Āl ed-Dureib and Reish, on the east by the Reish and Beni Thuwwah, on the south by the Beni Thuwwah and Bahr ibn Sekeinah, and on the west by the Beni Hilāl. Against the Beni Hilāl and Beni Thuwwah the whole tribe has had a feud for many generations. Their other neighbours,

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101 who are all pro-Idrîsi, look askance at those who sympathise with the enemy, but maintain friendly relations with Dhakir ibn Sha'r
• 619 and his followers.

622 There are two nomad Arab offshoots of the tribe, called Beni Shi'b (or Dhi'b) and Sawâlihah, who occupy a small portion of the Sikkat el-Helâwiyah near Kiyâd, about 20 miles from Hali. They are of no political importance, and being separated from the rest of the tribe by the wild Beni Hilâl country, do not maintain very close relations with it.

Chief Sheikh : Suleimân ibn 'Ali.

(a) *Clans of Muhâ'il.* 2,500 men.

Umm Shehâri	Suleimân ibn 'Ali
Âl 'Ajil	Dhakir ibn Sha'r.
Âl Amir	Ibrâhim ibn Jâbir.
Âl Sha'r	Mohammed ibn Fare.
Âl Z'ebah	Mohammed abu Zoa.
Âl Sherifah	'Ali Saghir.
Qurûn	Zein.
Âl Umm Khâlid	Suleimân ibn 'Ali.

(b) *Quarters of Muhâ'il.*

Rabu'	Ahmed Jatân.
Sabt Âl Makhluta	Abu Rasein.
Sabt Âl Mûsa	Mohammed abu Râdi.
Jebel Shasa'.	

(c) *Settled clans round Muhâ'il.* 400 men.

Umm Hamâlah	'Abdullah abu 'Alâmah.
Umm Hajaf	El-Qâdimi.
Umm 'Allamah	Ibn Wuda'ah.
Umm Ma'âsh	Mohammed ibn Zeqa.
Umm Dhira'	Mohammed abu Thommah
Âl Fahimah	Mohammed ibn Hâdi.
Aulâd el-Mashâyikh	Sa'id Benân.

(d) *Nomads round Muhâ'il.* 400 men.

Chief Sheikh : Ahmed ibn Sha'r.

Umm Jirbân	Mohammed ibn Ma'addi.
Beni Yazid	Ahmed ibn Sha'r.

(e) *Nomads near Hâli.* 300 men.

Beni Shi'b (or Dhi'b).
Sawâlihah.

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30. *Naj'u*

The Naj'u are an entirely nomadic tribe, numbering about 6,000 men, inhabiting the portion of the district of Mikhlāf el-Yemen between Sabia and Darb. They possess small herds of camels and goats, but, although numerous, are of little political importance, since they are poor fighters and there is little cohesion amongst their clans. They earn their living chiefly by selling milk and semn in Sabia. Sheikh Mohammed ibn Musa'i is their chief. The tribe pays taxes regularly to the Idrisi.

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Chief subdivisions are the Beni Mohammed (not connected with the Beni Mohammed farther south), the Hajawi or Haju, and Beni Mufarrih.

31. *Beni Nashar*

A small tribe in the mountains east of the Wa'zāt and to the south of the Beni Aslam. Their chief village is Sūq Beni Nashar, where a market is held every Wednesday. They do not number more than 1,000 souls, but afford what help they can to the Beni 'Abs and Idrisi against the Wa'zāt. Sheikh Yahya Saghir is the principal Sheikh, others being 'Ali el-Qahm (who was originally with Ibn el-Heij of the Wa'zāt, but submitted to the Idrisi two years ago), and Ahmed Janāh.

32. *Qahtān*

The Qahtān of *Asir* are the Rufeidat el-Yemen, Beni Bishr, Senhān el-Hibāb, 'Abidah, Wadā'ah, and Shereif. They are known in Asir generically as the Qahtān, and Sheikh Mohammed ibn Dhuleim of the Shereif is Emir over them all by appointment of the Idrisi, as was his father by appointment of the Turks, but they are in fact six separate tribes, each living within its own boundaries, having its own particular ambitions, its special likes and dislikes, its peculiar customs, and forming by itself a completely independent unit. Part of the Rufeidat el-Yemen are under Turkish influence.

It is only in times of great crisis, as when the Shahrān rose in a body against them about a hundred years ago, that they answer to the call of their common blood, or nowadays when the Idrisi calls on them to rally to his standard under their tribal leader. In normal times some are at enmity with others, and although Sheikh Mohammed ibn Dhuleim may be called in to settle tribal disputes and is responsible to the Idrisi for their good order, he has nothing to do with their tribal administration. They are in fact a loose confederation, who will only combine for defence in face of a danger

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101 which threatens to extinguish all, and for offence at the bidding of the Idrisi.

• 619 On this account they are dealt with one by one, but are grouped together under the heading of Qahtân for convenience of reference. 622 They are far too removed from the northern Qahtân to keep in touch with them, and never go near their country. Sometimes in times of drought a few of the former come down south and are always well received, but the connexion ends at that.

The southern Qahtân tribes are for the most part, and with the exception of certain nomad sub-tribes, well conducted and prosperous, and interested in trade or agriculture. The different sections vary considerably in military skill and few of them appear to have inherited the characteristics which have earned for their northern relations such an unsavoury reputation.

33. *'Abidah*

The 'Abidah appear to be the bravest as well as the most prosperous and enterprising section of the Qahtân. Their boundary in the south, where they have their villages, is well defined, but to the north their nomads wander over a vast stretch of country, and for almost 150 miles their western boundary adjoins that of the Shahrân. To the east lies Tathlîth and the Yâm tribes, to the south the Beni Bishr, and to the south-west the Rufeidat el-Yemen.

The 'Abidah will follow Mohammed ibn Dhuleim in battle, but they do not like the Shereif in normal times, and look to their own chief Sheikh, Sa'd ibn Suleim, in tribal matters. The latter is a man of about 40, and lives at Khamis 'Abidah, the principal village and market-place of the tribe. He is a rich man, and owns a large estate, and is much liked by his tribesmen, both for his justice and fairness and because he always is in the forefront of every fight. His sister married one of the sons of 'Abd el-Aziz Musheit, chief of the Shahrân, about 20 years ago, and a truce was made between the two tribes. Shortly afterwards he had the misfortune to kill another of 'Abd el-'Aziz's sons in a petty tribal dispute, and war again broke out and continued until the Idrisi pacified the country. There is still a bitter hatred between the two, which shows itself in periodical outbreaks. So deep is the enmity that in the case of a murder of an 'Abidah by a Shahrâni no question of blood money is entertained, and the murdered man's relations do not rest until they have killed a Shahrâni in return. Sheikh Sa'd ibn Suleim was formerly with the Turks, but he joined the Idrisi in his first revolt and has been one of his most faithful

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followers ever since. The Idrisi has a representative at Khamis 'Abidah, who collects taxes from all the tribe. 101

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The 'Abidah engage largely in trading, and buy up much of the coffee which comes from the district round Jebel Razah through Wada', subsequently selling it throughout Asir. Some of them live permanently in Rijāl, Ibha, and Namas, and others are engaged in the Jiddah trade. They are a very industrious race, always on the look-out for making money, and their villages are numerous and well built. They also specialize as masons and ply their trade throughout Asir. They do not agree with the Shereif or Beni Bishr in peace time, but are friendly with the Rufeidat el-Yemen and Senhān el-Hibāb.

Unlike a great many tribes, the 'Abidah are entirely united and the nomads are guided in their policy by the villagers. They are rich in dark-haired camels and black sheep, and take great pride in their pedigree horses. They will sell their poorer animals in the market, but they take great care of their finer beasts, feeding them on milk and only parting with them on special occasions, such as when they make a present to the Idrisi. The Āl Hamdān and Hurjān, who number about 3,000 men and 2,000 men respectively, are the two largest sections of the nomads. They come down to Khamis 'Abidah for the harvest and afterwards go up to Bishah with the other nomads for the date season. They also wander out to Tathlith, where they meet other Qahtān Arabs and those of the Yām tribes, and where are to be found succulent grasses on which to fatten their herds. Their country abounds in gum, which they collect and sell in Khamis 'Abidah.

In war they fight on camel- or horse-back, and carry rifles, lances, and long curved *jenābīh*. For a long time the Āl Rusheid and Āl Ghamar of the Shahrān used to pay them money in order to escape being raided, but Sheikh 'Abd el-'Aziz ibn Musheit refused to countenance this.

They are always at odds with the northern nomads of the Shahrān, and sometimes cut across and raid the Bishah–Ibha road round Bir Umm Sarar.

The 'Abidah do not seem to have inherited the bad qualities of the northern Qahtān. The whole tribe has a reputation for hospitality, and the nomads, though wild and rough, are not reckoned treacherous.

Paramount Sheikh : Sa'd ibn Suleim.

(*a*) Settled. 6,000 men. Clans :—

Āl Ejreish	Nāsir ibn Qidim.
Āl Bassam	Sha'eil.

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Āl es-Sadr (Saqr ?)	'Abd el-'Azīzibn Jalāl.
Āl Umm 'Ammir	Sa'īd ibn el-Ghamas.
Āl ez-Zuheir	Mohammed Abu Lughud.
Beni Talaq	Sa'd Abu Hadiyah
Wahabah	Abu Raqabah.
Āl Ferdān	Mohammed ibn Sihmān.
Āl 'Abis	'Ā'idh ibn Khamzah.
Turib	Mubārak ibn Mohammed.
'Arīn	Mohammed ibn Rashid.

(b) Nomads. 7,000 men. Clans :—

Āl Hamdān	Ibn Mujit.
Hurjān	Sa'īd ibn Dhi'b.
Fahar	El-Wuteid.
Āl Kera'an	Mubārak Sālih.
Jerābih	Sa'd Abu Hakam.
Jahatein	Mohammed ibn Khazmah.
Sifālah	Mohammed Abu Hakam.

34. *Beni Bishr*

The Beni Bishr stretch from the down country of the central plateau to the mountainous slopes leading down to the district of Mikhlāf el-Yemen, their nearest point to Sabia being about 30 miles away. Their country is barren in the east, but productive and well forested near the sea. The adjoining tribes are the 'Abīdah on the north, Yām, Shereif, and Senhān el-Hibāb on the east, Beni Jum'āh on the south, and the Naj'u and Rufeidat el-Yemen on the west. The tribe numbers about 1,000 settled men and 3,000 nomads. 'Abd el-Hādi is the chief Sheikh, but his influence over the nomads is only nominal. He deserted the Turks some years ago, and all the tribes pay taxes to the Idrisi now. The settled portion is hospitable and prosperous; the nomads wild and intractable, almost without religion and with no marriage laws. They roam chiefly about the Tihāmah and are rich in a breed of large black sheep. The tribe is friendly with the 'Abīdah and Rufeidat el-Yemen, and generally at odds with the Naj'u, Senhān, and Yām.

Chief Sheikh : 'Abd el-Hādi. 4,000 men.

(a) Settled. 1,000 men. Chief villages :—

Usrān	Mohammed ibn 'Abd.
Shaqb	Meidh.
'Abīdiyah	Selmān.

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Āl Umm 'Ā'idh	Shai ibn Mohammed.
Mufarrij	Mohammed ibn Hādi.
Āl Ferhat	Sa'd ibn Hasan.

(*b*) Nomads. 3,000 men. Āl 'Urfān is the chief division, clans being :—

- Āl Heyal.
- Tihmān.
- Āl Umm Mohammed
- Āl Ferhān.
- Āl Ar'ab.

35. *Rufeidat el-Yemen*

The Rufeidat el-Yemen is a large tribe, numbering some 15,000 men, to the south-east of Ibha, extending up the main mountain ridge and on to the plateau to beyond the source of the Wādi Shahrān.

The tribe is divided into four main divisions, the Āl el-Jihāl, Bishat Ibn Salim, Beni Qeis, and Sha'af Yarimah wa Khutab.

The chief Sheikh over all the tribe is Husein ibn Heif, a man of 40, who lives at Mudhiq, where he is a large and prosperous landowner. His father was a mudir under the Turks, and died in the Ghāmid country fighting for them, but Husein ibn Heif joined the Idrisi when he first revolted, and fought for him in 1910. His tribe shares his dislike of the Turks and respects and obeys him.

The Āl el-Jihāl have for generations been separated from the rest of the tribe, and live a few miles to the west with the Sha'af Rashhah and Āl Sirhān sections of the Shahrān. They have not, however, intermarried with the latter, and are obedient to Husein ibn Heif, although they do not join in any of the quarrels which constantly occur between their own tribe and their hereditary enemies the Shahrān. They are strongly in favour of the Idrisi and have fought for him on several occasions.

The chief of the Bishat ibn Salim is Mohammed ibn 'Ali Weled 'Ali ibn Mura'i, a shifty and cowardly man of about 45, who supports the Turks and is paid by them. This section pays taxes to the Government.

The Beni Qeis lie to the east of the Bishat Ibn Salim, and also pay taxes to the Turks. Their Sheikh, Abu Salām, is now an old man of 75 and deaf. He has always had the reputation of siding with the strongest party.

The nomad portion of this section, the Ā Shuwat, are independent of him and the Turks.

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101 The Sha'af Yarimah wa Khutab who live to the south are likewise free, and the allegiance which they pay to the Idrisi is only nominal.
• 619 They are a wild and suspicious people, and though they have no objection to entertaining guests, they will not suffer them to sleep
622 in their tents.

The country of the Rufeidat el-Yemen is for the most part fertile and densely wooded on the slopes of the hills, and the tribe is a prosperous one. They are not noted for their martial ardour, though the Āl el-Jihāl and the nomads can fight well. They are nicknamed by the other tribes the 'Muhaniyatein el-Murrah', owing to their habit of staining their women with henna.

All that portion of the tribe which is against the Turks recognize the overlordship of Sheikh Mohammed ibn Dhuleim of the Shereif. The sister of Husein ibn Heif is married to Sheikh Mohammed, and the two chiefs are close friends.

Paramount Sheikh : Husein ibn Heif. 15,000 men.

(a) *Āl el-Jihāl.* 4,000 men. Mohammed ibn Shuweil.

All settled. Chief clan :—

Beni Jabrah.	Mohammed ibn Umm Bishr.

Chief villages :—

Dhibat Āl el-Jihāl	Sa'd ibn Shuweil.
Mahjar	Mohammed ibn 'Aun.
Qelt	Efeir.
Jārr	Muhfar.
Umm Rahwah	Mohammed Hibālah.
Jara	Ibn Dheifah.
Mahshfah	Abu Gharwān.
Āl Ramadhān	Mohammed ibn 'Āidh.

(b) *Bishat Ibn Salim.* Chief Sheikh : Mohammed ibn 'Ali waled 'Ali ibn Murā'i. Settled. 5,000 men.

Chief clans :—

Beni Thābit	Muri ibn Dehelm.
Beni Wahhāb	Mohammed ibn 'Aun.

Chief villages :—

Dha'i	Sa'id ibn 'Ali.
Bōthah	Mansir ibn 'Ali.
Al Hidellah	Husein ibn Dirri.
Āl Umm Hayyah	Abu Zirbān.

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Âl Hetrush	Mohammed ibn Doari.
Âl Hayyah	Mohammed ibn Shelti.
Waqashah	Mohammed ibn Rashid.
Âl Mushabbab	Mohammed ibn Safar.
Shi'b	'Ali ibn Dhubbi.

(*c*) *Beni Qeis.* Chief Sheikh: Mohammed Abu Salâm. 3,000 men.

1. *Settled.* 2,400 men. Chief clan :—

Beni Tamim	Husein ibn 'Abîd.

Chief villages :—

Âl Mudhiq	Mohammed ibn Heif.
Âl Abu Midrih	Mohammed ibn Hâdi.
Âl Mudir	'Abdullah ibn Shahil.
Fara'ain	'Â'idh ibn Mishif.
Âl Jafei	Harfash.
Âl Farawân	'Abd ibn Sa'd.
Jarâhah	'Abîd Hareish.
Âl Lôz	Husein ibn 'Omar.
Âl Meisarah	Safar ibn Mohammed.

2. *Bedowins.* Âl Shuwât. Chief Sheikh: Mohammed ibn Hashâsh. 600 men.

(*d*) *Sha'af Yarimah wa Khatab.* Chief Sheikh: Jebeil.

1. *Settled.* 1,000 men. Beni Burrah.
2. *Âl Jelihah Nomads.* 1,000 men:

Beni Moleik.
Âl Hilâmi.

26. *Senhân el-Hibâb*

The Senhân el-Hibâb inhabit the Asiri plateau, and are bounded on the north by the Shereif and Yâm, east by the Wadâ'ah, and west by the Beni Bishr.

The tribe numbers about 4,000 men, of whom three-quarters are nomads. The villagers have a good reputation with the travellers but the nomads are wild and savage, frequently cutting the roads and sparing neither man, woman, nor child when on the raid. The nomads do not cultivate, but they are rich in a dark breed of camels and collect gum which they sell chiefly in Khamis 'Abidah. They wear long black garments.

They are a warlike tribe and are well led by Sheikh Farhân ibn

101 Dhuleim, a man of about 35, who lives in Râhat Senhân. The vil-
• 619 lagers pay taxes to the Idrîsi, but the nomads will not do more
than help him in war. Their friends are the 'Abidah and Beni Bishr;
622 their foes the Shereif, Wadâ'ah, and Yâm. When the Idrîsi calls
on them to fight they unite under Mohammed ibn Dhuleim of the
Shereif, but in normal times they pay him only a nominal allegiance.

Chief Sheikh: Ferdân ibn Dhuleim. 4,000 men.

(a) Settled. 1,000 men. Chief villages:—

Râhah Senhân.
Hadhb.
Khadd.
Âl Ferwân.
'Irq.

(b) Nomads. 3,000 men. Chief Sheikh: Jilôd. Chief divisions:—

Âl Zerbah.
Âl Ghâzi.
Âl esh-Sherîf.
Âl Selmân.
Âl Shôqân.

37. *Shereif*

The Shereif inhabit the down country to the west of the Yâm tribes, and are bounded on the north by the Beni Bishr and Yâm, on the east by the Yâm, on the south by the Senhân el-Hibâb, and on the west by the Beni Bishr.

Their country is flat and treeless, and most of their cultivation is from well water. They are traders rather than agriculturists, and are well conducted and unwarlike. Their number does not exceed 800 men, of whom a quarter are nomads. They are chiefly known on account of their leader, Sheikh Mohammed ibn Dhuleim. His father, Dhuleim ibn Sha'r, who died about 16 years ago, was a famous man in Asir, and for many years was the Mudir of all Qahtân tribes. His head-quarters were at Harajah, in Shereif, where there was also a Turkish garrison. Mohammed ibn Dhuleim succeeded him at a monthly salary of £25, but seceded to the Idrîsi when the latter raised his standard of revolt. The Turks thereupon sent an expedition against him and burnt his fortress in Harajah, but were ultimately forced to retire and have not penetrated to his country since. The Idrîsi made him one of his Muqdamis or generals, and he was in command of the Qahtân tribes in the fighting

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against the Turks and the Sherif of Mecca in 1910. Afterwards he and Seyyid 'Arâr ibn Nâsir led the Idrisi's army against the Imam's forces under Mohammed Abu Nuweibah, in the Sahar country, about three years ago. He is still a young man about 35 years of age, rich according to the standards of the country, and with an excellent reputation both as a leader in war and a tribal administrator.

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Chief Sheikh: Mohammed ibn Dhuleim. 800 men.

(a) Settled. 600 men.

Chief villages :—

Âl Dhuleim	Nâsir ibn Dhuleim.
Âl 'Ajlah	Mohammed ibn Jabbân.
Harajah	'Awad ibn Mihmas.
Hamra	Sa'id ibn Benâyah.
Beidha	Mas'ûd.

(b) Nomads. 200 men.

Âl Seri	Dhuleim ibn Shayy.

38. Wadâ'ah

The Wadâ'ah are a small mercantile tribe numbering about 600 men, living in the district of the same name near the Yâm tribes of Nejrân. They are bounded on the north and east by the Yâm and on the west by the Senhân el-Hibâb. Their country is not naturally productive, but they have a large number of wells and grow grapes which they convert into raisins and sell as far as Ibha and Rijâl. They also import coffee from Jebel Razah and Khaulân esh-Shâm, and sell it in Asir or to the merchants of the Rufeidat el-Yemen. They are generally on bad terms with the Yâm tribes, but are not a quarrelsome or pugnacious tribe. The Idrisi has his police and tax-gatherers amongst them, as he has amongst the other Qahtân tribes.

'Ali ibn Rukwân, their chief Sheikh, goes on pilgrimage nearly every year, and acts as Emir el-Hajj for all the southern Qahtân tribes.

Chief Sheikh: 'Ali ibn Rukwân. 600 men. Chief villages :—

Dhahrân.
Safwân.
Beida.
'Irj Wadâ'ah.

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39. *Rabî'ah Mujâtirah*

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The Rabî'ah Mujâtirah are a wild nomad tribe numbering about 5,000 men. The Barak–Qunfudah road runs through the middle of their territory for about 20 miles between the villages of Ghâr el-Hindi and Jumâ'ah Rabî'ah. They are bounded on the north by the Beni Shihir, on the east by the Humeidah, on the south by the Rabî'at et-Tahâhin, and on the west by the Belâ'ir. They are said to be fairer of face than most Arabs, with blue eyes, and to wear their hair well down over the shoulders. They are almost pagan, and at odds with all the world except the Rabî'at et-Tahâhin, who are as savage as themselves. The Idrisi sometimes succeeds in levying taxes on them, but his influence is only nominal. Passage through their country is dangerous both to the Turks and ordinary wayfarers. They are rich in camels and cattle.

A small clan of the Âl Ikhleif section of the Âl ed-Dureib lives in the north-east corner of their territory with their consent.

40. *Rabî'at et-Tahâhin*

The Rabî'at et-Tahâhin hold the country on either side of the Sikkat el-Helâwîyah (Muhâ'il–Qunfudah road) between the villages of Ma'mal Âl Ikhleif and Markh, a distance of about 30 miles.

They are bounded on the west by the Belâ'ir, on the north by the Belâ'ir, Rabî'ah Mujâtirah, and Humeidah, on the east by the Âl Jebâli and Âl ed-Dureib, and on the south by the Beni Hilâl and the Hali tribes. Their country is mountainous and well wooded, and they are rich in camels, goats, and cattle. About 2,000 in number of fighting men, they are entirely nomad, despise all forms of husbandry, and are a terror to travellers on the road. They are allied with the Rabî'ah Mujâtirah and Âl ed-Dureib, and generally on fair terms with the Hali tribes. With the Beni Hilâl, Belâ'ir, Humeidah, and Âl Jebâli they keep up incessant feuds. The Turks have never been able to do anything with them, but the Idrisi is able to tax them to a certain extent, and what outside sympathies they have are for him.

41. *Rabî'ah wa Rufeidah*

The Rabî'ah wa Rufeidah stretch from a few miles NNW. of Ibha to within about 15 miles of Muhâ'il, their country being about 35 miles from north to south, and 20 miles from east to west on the average, though it tapers to a point in the north. The tribes

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which adjoin them are: on the north the Reish, on the east the Balahmar and Beni Mâlik, on the south the 'Alqam el-Hûl, and on the west the Rijâl el-M'a and Beni Thuwwah. The tribe is divided into four main divisions, the Rabî'at esh-Shâm, Âl 'Asimah, Rufeidat esh-Shâm, and Âl Hârith. The Rabî'at esh-Shâm and Rufeidat esh-Shâm have no relationship or connexion with the Rabî'at el-Yemen and Rufeidat el-Yemen, as might be supposed.

The Rabî'at esh-Shâm occupy the southern portion of the territory, being entirely settled in villages along the Ibha–Athâlif road.

They have no Chief Sheikh, having expelled 'Â'idh ibn Hasan, their former Sheikh, on account of his desertion to the Turks.

The Âl 'Asimah are partly settled and partly nomad, chiefly along the Beni Thuwwah boundary.

Their Chief Sheikh, 'Ali ibn Hamûd, fought for the Idrisi in 1910, was captured by the Turks, and after a year's imprisonment was released and reinstated.

The Âl Hârith, who are both settled and nomad, live in the Wâdi Tayyah, along which is the main road from Ibha to Muhâ'il, and for years have given a great deal of trouble to the Government. The Wâdi Tayyah is the head-quarters of all the bad characters in the neighbouring country, and a caravan has to be very strong to pass through without paying toll. The Âl Hârith are notoriously treacherous, and their hand is against the whole world, including their own tribe. They engage in the camel-carrying trade to a certain extent between Muhâ'il and the Rijâl el-M'a, but they seldom venture near Ibha, nor can the Turks levy taxes from them, as they sometimes do from the rest of the tribe. Their Sheikh, Mohammed ibn Shâhir, has a very bad reputation.

The tribe as a whole favours the Idrisi, chiefly because it is discontented with the Government. It is, however, notoriously fickle and unreliable, and goes with the side which pays it best. It maintains a hereditary feud with the Rijâl el-M'a. It is descended from Qahtân.

(a) *Rabî'at esh-Shâm.* Settled, 1,200 men.

Chief clan is Beni Ghanmi. Sheikh: El-Fejîh.

Chief villages:—

Tolhân	'Amir ibn 'Abdullah.
Umm Sherîf	'Abdullah ibn 'Abdillah.

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101	Umm Sauli	Ahmed ibn Ghanmi.
	Wādi Zebnah	Mohammed ibn 'Abdu.
• 619	Bahah Rabī'ah	Mohammed ibn Sultān.
6221	Umm Mesjawi	'Abdullah ibn Misfir.
	Rahbān	'Abdullah ibn Fejīh.

Sheikh Misfir ibn Ma'sir is Mufti.

(*b*) ***Āl 'Asimah.*** 2,000 men.

Chief Sheikh: 'Ali ibn Hamūd.

(i) Settled, 1,000 men. Chief villages:—

Umm Rahwah	Ibn Māni'.
Jau ibn Sheibān	Ibn Haza'.

(ii) Nomad, 1,000 men. Chief clans:—

Āl Umm Haneish Tihāmah	Māni' ibn Hanash.
Āl Jeheishah	Abu Karāthah.
Āl 'Aqabah	Musaffir.
Sahar Āl 'Āsim	Jābir.

(*c*) ***Rufeidat esh-Shām.***

Chief Sheikh: 'Abdullah ibn Muzerqah, 600 men.

Chief villages:—

Wādi Tabab	Sa'īd ibn Sultān.
Āl Umm Jeish	Sha'r ibn Muzerqah.
Āl Bāsha	Zoheir.
Āl Mahmūd	Sa'īd ibn Mohammed.
Āl Jemāl	Mahshi.
Āl Umm Hadan	Ibn Suleim.
Āl Bayād	Ibn 'Abūt.
Āl Shadād	Yahya ibn Sultān.
Sharāmah	Mohammed ibn Hasan.
Āl Umm Jalāli	Yahya ibn 'Audah.
Āl Bundar	Simm ibn Sā'īl.
Āl Umm Ghāl	Ahmed ibn Sā'īl.
Talhah	Mohammed ibn 'Awad.

(*d*) ***Āl Hārith.*** 1,000 men.

Chief Sheikh: Mohammed ibn Shāhir.

(i) Settled. Chief villages:—

Umm Jīsah	'Amr ibn Jelfa'ah.
Umm Zahra'ah	'Ali ibn Shāhir.

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Umm Muqza'ah	Lāhiq ez-Zeidāni.
A'farah.	
Lasāfah.	

(ii) Nomad. Chief clans :—

Āl Dhi'b	Ahmed ibn Dhāfir.
Āl Nahyah	Hidha'ah.
Āl 'Aqabah	Mughra'ah.

42. *Rabī'at el-Yemen*

The Rabī'at el-Yemen are a nomadic tribe keeping chiefly to Wādi Dhil'a (Dhulah) and Wādi Shahlah, and sometimes going down to Shuqaiq or up to the Beni Mugheid country. The adjoining tribes are the Beni Mugheid on the north and north-east, the Shahrān on the south-east, the Beni Shi'bah and other nomads of Mikhlāf el-Yemen on the south, and the Rijāl el-M'a on the west. They are rich in camels, donkeys, and flocks, and make a good living by selling arms in Ibha. They are well armed with the type of French rifle which they call 'Abu Bukrah', and carry shields, as well as long curved knives (*jenābih*). They are noted for their bravery and deem it a disgrace to die in their beds.

Though wild and rough and with such a contempt for marriage that as a rule they have to be known by the names of their mothers, they are nevertheless hospitable, and clean in their fighting, and have the reputation of never going back on their word once given. In person they are very tall and fairer than most Arabs, with blue eyes. They say they are descended from the Ashrāf el-Huseiniyah, but their enemies name the Sulubba, or wandering gipsy tinkers, as their forefathers. They pay but little attention to religion, and on the first day of Ramadan choose thirty young men, whom they dress in white and compel to fast for one day at some appointed place, on behalf of the whole tribe. Having done this they have a feast, and taunt the neighbouring nomads for their inability to rise to such heights of self-sacrifice

They are a united and conservative tribe, condemning those who smoke, and in their contempt for foreign luxuries eating only milk and meat. They live in straw-plaited tents.

Their friends are the Beni Mugheid: their enemies, the Rijāl el-M'a, Shahrān, Beni Shi'bah, and Naj'u. The Turks have never been able to keep them in order, and their attitude to the Idrisi depends entirely on his power to make them obey. 'Ali ibn Jabbār is their chief Sheikh, a man of 45 and a noted warrior. He is said

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia

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101 to have the tribe well in hand: he pays a nominal allegiance to the Idrisi, but will not allow him to collect taxes.

•619 (*Aulād Āl Umm Husein*).

62121 Chief Sheikh: 'Ali ibn Jabbār.

All nomads. 5,000 men. Clans:—

Āl Bawāh	Mohammed ibn Sa'd Buqjān.
Umm Farahnah	Mufarrih ibn Museibakh.
'Ali Fellāh	Mufarrih Mashāf.
Āl Shūkah	Mufarrih ibn Gharāmah.
Āl Museibakh	Mūsa ibn Ghazāmah.
Darājin	Mohammed ibn Jarawash.
Mugheidiyin	Mufarrih ibn Mohammed.
Umm Sherifiyin	Hasan Abu Zahrah.
Āl Mughidhah	Sa'd ibn Mihi.
Āl Mas'ūd	Yahya Abu Hayyah.
Āl Mushni	Mohammed ibn Juwei'id.
Āl 'Arafin	Sa'd ibn 'Abdullah.
Āl Sālim	Hasan ibn Mas'ūd.

43. *Reish*

The Reish are to the north and north-east of Muhā'il, and are bounded on the north by the Āl Mūsa ibn 'Ali and the Shahari section of the Beni Shihir, on the east by the Balasmar, on the south by the Beni Thuwwah and Āl Mūsa, and on the west by the Āl ed-Dureib. Their southern boundary comes to within 5 miles of Muhā'il.

They are divided into two sections of Reish and Āl Meshwal, and number about 2,500 men. But although fairly numerous, they are cowardly and unwarlike, and are classed in contempt with the Beni Mālik by the fighting tribes round. They all favour the Idrisi and pay him taxes. They tried to make a stand in 1912 against the Sherif of Mecca, but were badly worsted and their country laid waste. They are entirely sedentary and engaged in farming. The country is fairly level, thickly wooded and productive, with running streams in places. Their enemies are Balasmar, Beni Shihir, and Balahmar; their allies, the Barak tribes, the Āl Mūsa, Beni Thuwwah, and the Beni Qutābah and Beni Dhālim of the Rijāl el-M'a. An isolated colony own the village of Mandar in the Balasmar country and hold aloof from any hostilities which take place between the two tribes. Their sheikh,

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Mohammed ibn Muzhar, has no cause to love the Turks, who killed his son in 1910.

Chief Sheikh, Mohammed ibn Muzhar. 1,500 men.

Chief villages :—

Mandar
Qurn el-M'a
Umm Quddûs
Muneidhir
Hadhân
Âl Umm Sha'tha'
Ibn Dhiheib.
Râjih.
Sa'îd Abu 'Allâmah.
'Amr ibn Hâdim.
Mohammed ibn Tâli'.

Âl Meshoul. 1,000 men. Chief Sheikh : 'Ali ibn Tâli'.

Chief villages :—

Umm Hajju
Madba'
Sakkan er-Reish
Mohammed Abu 'Allâmah.
Sahfân.
Ibn Salâmah.

44. *Rijâl el-M'a*

The Rijâl el-M'a, though not so numerous as some of the Asir tribes—it can at most put 17,000 men in the field—is nevertheless one of the most renowned for its courage and dash in war, its internal unity, and its pride of independence. Its country lies between Ibha and the sea, and is roughly a stretch of 50 miles from NW. to SE., and 25 miles from NE. to SW. Its neighbours are the Bahr ibn Sekeinah and Beni Thuwwah on the north, Rabî'ah wa Rufeidah, 'Alqam, Beni Mugheid and Rabî'at el-Yemen on the east, Beni Shi'bah on the south, and Munjahah and Beni Hilâl on the west.

The tribe is divided into seven subdivisions : the Beni Qutâbah, Beni Dhâlim, Beni Jûnah, Jeis ibn Mas'ûdi, Beni Zeidîn, Shahâb, and Umm Bina.

The chief Sheikh of the whole tribe is Ibrâhîm ibn Muta'âli of Julla, a man much respected for his prowess in war and his wisdom in tribal matters. He is now over 70 years of age, and for some time most of the administration has devolved on his son, Ahmed ibn Muta'âli. The latter is a tall man of about 30, with a fair skin, who first made his name as a fighter when the Rijâl el-M'a overran Mikhlâf el-Yemen just before the rise of the Idrisi. He fought the Sherif in 1910 at Muhâ'il and in the Balahmar country, but withdrew his forces at a critical moment owing to the appointment of Seyyid Mustafa, of the Bahr ibn Sekeinah, as general of the whole Asir army. So greatly did the Rijâl el-M'a resent having an

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101 outsider placed over them, that soon after one of their minor Sheikhs, Seyyid Yahya walad Esh-Sheiri, with the full approval
•619 of the tribe, attempted to murder him. The Idrisi gave way on the matter, but the mischief had been done, and the Rijâl el-M'a
622 took no further part in the campaign.

Of the sub-tribes, the Beni Qutâbah live in the fertile valley of Wâdi 'Us, which rises near Suda, and joining the Wâdi Ahâbesh near Athâlif, eventually flows into the Wâdi Dhela' by Muhâ'il. The Beni Qutâbah stretch from near its source to beyond Athâlif in a succession of villages surrounded by cultivation. The slopes of the hills and the valleys, except where cleared, are here, as elsewhere in the Rijâl el-M'a country, deeply forested. The Beni Qutâbah, though dwelling in villages, are of a wandering temperament, and are the chief camel carriers on all the trade routes of Asir, going to Sabia, Qunfudah, Birk, and sometimes as far as Bishah and Mecca. There is a small colony of 'Abâdilah Ashrâf who live with them and wield a certain amount of influence.

The Sheikh of Athâlif, Ibrâhîm el-Hufdhi, is a man of some notoriety. His father was made a Kaimmakam by the Turks and granted a pension of £15 a month, which was paid to his family until the tribe revolted. Ibrâhîm el-Hufdhi went to Constantinople in 1914 to assert his loyalty to the Turks and ask that the pension should continue to be paid to him. His influence in the tribe is not great.

The Beni Dhâlim lie to the south of the Wâdi 'Us and are entirely settled. They are the largest section, numbering 4,000 men, and also by far the richest. They have most of the trade of Asir in their hands and bring petroleum, sugar, tea, clothing, &c., from Aden and Massawa', which they sell chiefly in the large village of Rijâl. They have been the foremost pioneers in the importation of fire-arms from Jibuti, which has increased so largely during the last few years and which the Turks have found it impossible to check. Rijâl is the focus of all local products and skins; gum and *semn* are brought from as far as the Shahrân country, bought by the Beni Dhâlim merchants, and exported to Aden. The village next in importance is Sha'bein, the chief rifle market.

The Rijâl el-M'a never marry outside their own country, but as they have grown rich they have bought much land in the neighbouring districts of 'Alqam el-Jîl and Rabî'at el-Yemen. Amongst the most wealthy of them is a family of Seyyids, known as the Na'diat en-Na'âmiyeh, who have lived amongst them for many generations, and whose head, Seyyid Husein en-Na'âmi, is the most important leader in war after Ahmed el-Mata'ili and Ahmed el-Hayyâni.

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The Beni Jinah are partly settled in villages and partly nomad, and inhabit the country towards the Munjahah. They, too, engage in trade to a certain extent, and one of their Sheikhs, Ayub, was the first man to start the gun-running venture. The village of Jabûti was the chief centre, and received its name from Jibuti. They are also occupied with home industries, and both men and women are employed in making straw-woven articles, such as matting, baskets, and hats, which they call *taffash*, and which are largely worn by the women of Asir. 101 619° 622

The most important man of the Beni Dhâlim and one of the best known in Asir is Zein el-'Âbidîn, chief Mufti of Asir, and greatly trusted by the Idrisi. Educated at Zebîd, he had already become a force in Asir before the rise of the Idrisi, by reason of his learning and the justice of his decisions. He has now powers of life and death, and is the chief judge of appeals from the judgements of the tribal Qâdhis and Muftis wherever the power of the Idrisi runs. He is also frequently called in to arbitrate in the more important tribal disputes, and as the Rijâl el-M'a have implicit confidence in him and are willing to back it by force of arms, his influence is very great. He is now a man of about 60 years of age, and has houses in Sabia and Rijâl.

The Jois ibn Mas'ûdi live near the 'Alqam el-Hîl border and are the aristocrats of the tribe. The paramount family belongs to them, and they consider it beneath their dignity to engage in trade of any sort. They live for fighting alone, and have as high a reputation for courage as any tribe in the country. Their integrity, too, is unchallenged, and in most of the tribal disputes in neighbouring friendly tribes they are called in to arbitrate.

In the south are the Beni Zeidân along the Beni Mugheid and Beni Shi'bah boundaries. They, too, are noted fighters. They grow much coffee on the slopes of the hills and their nomad clans are rich in flocks. Their chief Sheikh is Ahmed el-Hayyâni, who lives at Hirwah. He is a man of about 45 and, after Ahmed ibn Mota'ân, he is the most important man in the tribe. An enemy of the Turks since childhood, he eagerly supported the Idrisi, and is said to have almost as much influence with him as Mohammed Yahya Ba Sâhi. He is a great friend of Seyyid Mustafa, and keeps on good, though at times jealous, terms with Ahmed ibn Mota'ân.

The Shehâb and Umm Bina share the country in the Wâdi Ahâbesh to the north.

They are entirely agricultural and pastoral, and seldom leave their borders except to fight.

101 • 619 622 The Rijâl el-M'a are foes with the Beni Hilâl, Beni Mugheid, Rabî'ah wa Rufeidah, Âl Mûsa, and Munjahah. With the Beni Thuwwah, 'Alqam, and Beni Shi'bah they are allies. They were once good friends of the Bahr Ibn Sekeinah, but relations have been strained since the Seyyid Mustafa episode. Before the Idrîsi arose they were under the domination of the Turks, but since his revolt they have entirely thrown off their yoke. During the last few years the road to Muhâ'il from Ibha, *via* Athâlif, has been closed to the Turks, and frequent dashes are made to the main Muhâ'il-Ibha road when news is received that a Turkish convoy is passing through.

They support the Idrîsi as equals, rather than as subjects, and will neither consent to pay him taxes nor suffer his officers to rule them.

They have a code of justice amongst themselves which is fairly rough and ready, but is rigidly enforced. Murder is severely punished, sometimes by death, sometimes by the payment of blood-money; theft, after two warnings and when proved by witnesses on oath, by the loss of a hand. There is a fixed dowry, both for rich and poor, of ₽ 120, and plurality of wives is the exception. There is a strong feeling against divorce without adequate reason. A man is considered justified in taking a second wife if the first fails to bear him children, but such a failure is not a sufficient excuse for a divorce.

Paramount Sheikh: Ibrâhim ibn Muta'âli and his son, Ahmed ibn Muta'âli. 17,000 men.

1. *Beni Qutâbah.* Chief Sheikh: Ahmed ibn Mufraj. 2,500 men in Wâdi 'Ûs.

Chief villages:—.

Beit Shâji'	Mohammed ibn Shâji'.
Âl Umm Shâbi	Mohammed ibn Musallat.
Âl Umm Mas'am	'Ali ibn 'Amr.
Âl 'Amr	'Amr ibn 'Ali.
Ghanmah	Ahmed ibn 'Amr.
Umm Jizâ'	Mohammed Abu Rubâh.
Umm Dhaharah	Mohammed el-'Askari.
Beni 'Âbidin	Ibrâhim Abu Rubâh.
Sha'bein	Sherif 'Abdillah.
Athâlif	Ibrâhim el-Hufdhi.
Ashrâf	Sherif 'Abd ibn 'Abdullah.

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2. *Beni Dhālim el-Hāshir.* 4,000 men.

In Rijāl. Mohammed ibn Ahmed el-Jahwashi.

Chief villages :—

Umm Qadahah	Ibrāhim ibn Fa'i.
Āl 'Othmān	Fa'i ibn Ibrāhim.
Umm Nusūb	Fa'i Judeimi.
Manādhir	Mohammed ibn Sālim.
Umm Barāyah	Ibn Zuleil.
'Asalah	Seyyid Husein en-Ni'mi.
Sa'dat en-Na'āmiyah	Seyyid Hasan en-Ni'mi.
Ghamārah	Ibrāhim Rijni.
Āl Ja'eidah	Qasim Ja'eidi.
Āl Umm Selāmi	Mohammed ibn Zeid.
'Amja	'Abd er-Rahmān ibn Ghala.
Umm Shurafa	Walad Abu 'Ā'idh.
Shasa'	Abu Merjūk.
Umm Jerf	Mohammed ibn Sultān Abu Hāmid.
Na'jah	Ahmed el-Hufdhi.
Āl Mahūb	Zeid ibn Gharāmah.

3. *Beni Jūnah.* Chief Sheikh : 'Ali Midkom. 2,000 men.

(*a*) Settled. 1,000 men. Chief villages :—

Betīlah	Ayyūb.
Kisān	Mohammed ibn Nasīlah.
Khamis Kisān	Ibrāhim ibn 'Abdullah.
Jabūt	Ya'qūb.
Āl Umm Ruweyyi	Ibn Jabrān.

(*b*) Nomads. 1,000 men. Clans :—

Āl Mahliyah	Gharām ibn Heif.
Sawājah	Mohammed Abu Hanash.
Naj'u	Abu Ghabeish.

4. *Jeis ibn Mas'ūdi.* 1,500 men. Mohammed ibn Muta'āli.

(*a*) Settled. 1,000 men. Chief villages :—

Umm Jallah	Hasan ibn Muta'āli.
Āl Umm Mukhīli	Mohammed ibn Māni'.
Wādi el-Mirār	Ahmed Makbūt.
Wasānib	Murā'i ibn Mukhāli.
Jebel Jeis	Mohammed ibn Mukhāli.

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(*b*) Nomads. 500 men. Clans :—

Umm Jarawiyah	'Amr ibn Mohammed.
Umm Muqlabah	Hâdi Abu Hadiyah.
Âl Hanash	Abu Sultân.
Beni Shibli	Abu Mashûf.

5. *Beni Zeidin.* 3,000 men. Chief Sheikh: Ahmed el-Hayyâni.

(*a*) Settled. 1,000 men. Chief villages :—

Salab	Hanash ibn Mas'adi.
Hiswah	Thawâbi.
Âl Zahwân	Ibn Khatmah.
Wâdi Hiswah	Abu Zenâdah.
Maqtal es-Sa'îd	Mohammed ibn Musâfir.
Wâdi Hamâmah	'Izz ed-Din.
Umm Raddah	Mohammed Tamrân.

(*b*) Nomads. 2,000 men. Clans :—

Âl Dâkir	Ahmed ibn Gharâmah.
Âl Wâjih	'Ali ibn Heidhah.
Âl Umm Haddi	Ahmed ibn Mohammed.
Âl Umm Zâri	Mohammed ibn Sultân.

6. *Shahâb.* 1,500 men. Chief Sheikh: Mohammed ibn Mûsa

(*a*) Settled. 5,000 men. Chief villages :—

Natan	'Abdullah Abu Miskah.
Wâdi Nimr	Mohammed ibn Qasim.
Wâdi Natrân	Mohammed edh-Dhi'b.
Sheri	El-Khilâf.

(*b*) Nomads. 1,000 men. Clans :—

Âl 'Ashar	Abu Hâdi.
Âl Abu Sha'rah	Mohammed ibn Ma'addi.
Umm Nujû'ah	Mohammed ibn Hasan.
Âl Ifdheilah	Talhân.

7. *Umm Bina.* Chief Sheikh: Mohammed ibn Hanash. 2,500 men.

(*a*) Settled. Chief villages :—

Sahar Umm Bina	Mohammed ibn Mâni'.
Sherî'ah	Abu 'Alâmah.

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Jebel Jadrān	Mohammed ibn Hasan.
Ja'ja	Abu Sahmān.

(b) Nomads. Clans :—

Āl Beheijān	Musaffir.
Beni Isarah	Abu Ramzah.
Āl Umm Fādhil	Mohammed Abu Husein.

45. *Ahl Sabia*

The term Ahl Sabia is vaguely used in Asir to include the people of Sabia itself and the villages round within a considerable radius. They are in no sense a tribe, and should therefore properly be excluded from this handbook, but as mention of them is sometimes made in reports, and they are closely connected with the Idrisi, whose head-quarters are at Sabia, a brief description is included. Before the Idrisi's rise to power these villages were a succession of small independent units, each a law to itself and generally at odds with its neighbour. The Turks never attempted a proper administration of the country, and violence was rife to such a degree that only large armed parties could travel with safety. Only when the hillmen descended on them was there any degree of cohesion, and in the last attack of the Rijāl el-M'a, which took place about thirteen years ago, the villagers all combined to save their homes.

The first task of the Idrisi was to conciliate the different warring elements and to promote peace, and to-day the district is thoroughly under control and law abiding.

The largest element of the population is of Sudanese blood, partly unemancipated slaves, but chiefly those who have gained their freedom. With these are the Muwallads, Sudanese with an Arab strain, and over them the Arabs of pure blood and the Sa'dah and Ashrāf. Sabia itself, of course, contains merchants from other Mohammedan countries, the strongest element coming from the Hadhramaut. Mohammed Yahya Ba Sāhi, the chief adviser of the Idrisi, and the Emir of all Mikhlāf el-Yemen, which of course includes Sabia, is from that country.

The Idrisi's standing army of about 500 men is entirely recruited from amongst the Sudanese round Sabia, and they can muster about 10,000 men when the general rally is sounded.

The following is a list of the chief villages and their approximate number of fighting men.

Sabia. Chief sections :—

Ashrāf el-Khawāji	Sherif Idam	300
Sa'dah	Seyyid el-Hasan	400

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101	Āl 'Asīr	Seyyid 'Abd er-Rahmān ibn 'Asīr	400
• 619	Huseiniyah	Sheikh 'Othmān	300
	Ma'āsir	Ahmed 'Ali	400
622	Villages round Sabia :—		
	Adeyyah	Mohammed ibn Nāsir	200
	Mahalla	Husein Abu Shu'ūbi	1,500
	Dahna	Seyyid el-Husein	600
	Melhah	Seyyid Husein el-Mekki	800
	Qadah		200
	Shahādah		100
	Wādi Mudiyah		600
	Wādi 'Isairah		200
	Wādi Beish		400
	Ta'shar		50
	Jebel Feifa		500
	Umm el-Khashab		400
	Salāmah		1,000
	Dhamād		600
	Khulab		100
	Hammah		120
	Jebel el-Milh		50
	Wādi Beidh		200
	Jebel en-Nadhir		300
	Madhāyah		200

46. *Shahrān*

The Shahrān cover a greater stretch of country than any other tribe in Asir, and are the largest numerically. The country round Bishah is theirs and they follow the Wādi Shahrān to its source and thence to within 20 miles of Sabia, a distance from north to south of more than 200 miles. Their boundary from east to west of the Wādi Shahrān is undefined and constantly changing, as one or the other of the neighbouring nomad tribes gains the upper hand. Farther south it is fixed and varies from 5 to 30 miles in breadth. Their neighbours on the north are the wandering Shalāwah and Sebei', on the east the 'Abidah and Rufeidat el-Yemen, on the south the Naj'u, and on the west starting near the sea and working north, the Beni Shi'bah, Beni Mugheid, where they come to within four miles of Ibha, Beni Mālik, Balahmar, Balasmar, Beni Shihir, Belqarn, and Shamrān. The Shahrān, like the Beni Shihir,

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Shamrân, and other tribes of Asir, trace their descent to the Rijâl el-Hajar. The tribe is divided into nine main divisions, the Âl Musheit, Âl Rusheid, Âl Ghamar, Nahâs, Qa'îd, Beni Bijad, Beni Wahhâb, Sha'af Rashhah, and Âl Yinfa'ah. 101 619 • 622

The Âl Musheit are numerically the smallest, but politically the most important sub-tribe, since they contain the ruling tribal family. In former days its influence over the whole tribe was unquestioned, but since the Idrisi's rise to fame some sections have joined him, while others have remained faithful to the Turks, and discord has crept in and weakened its power. It is still, however, very powerful, and in purely tribal matters has the ultimate word over the majority. The paramount chief is 'Abd el-'Aziz ibn Musheit, now an old man of 60, who lives in considerable state at Dhahbân, and also owns a house in Khamis Musheit, the largest and most important trading centre in Asir. Sheikh 'Abd el-'Aziz is a rich man, since he levies his own taxes in this town, taking a piastre for every donkey sold, 2 piastres for each camel, and 5 piastres for a skin of semn, &c. The Turks do not interfere with him in this, but content themselves with taking *'ushr* from the local cultivators. He is, however, expected to entertain freely members of the outlying sub-tribes who visit him, and always keeps an open house. In his old age he has taken to drink, and leaves all the active management of the tribe to his son, Sa'îd ibn 'Abd. The latter, like his father, supported the Turks, but he is also said to be in correspondence with the Idrisi. He is now about 22 years old, and is popular with the tribe and, as a leader, famous in war. The only other man of importance in the family is Sheikh 'Abd el-'Aziz's nephew, Sa'd ibn Husein, who has been won over by the Idrisi with the promise of the chief Sheikhship if he can oust his uncle and cousin. His appointment, however, would not be popular with the tribe, for he is reputed to be mean and overbearing. His two brothers, 'Abd ibn Ibrâhîm and Husein ibn 'Abd, are with him, but have not much influence.

The Âl Rusheid live round Khamis Musheit and towards Ibha and number about 4,000 men. 'Ali ibn Tleij is their chief Sheikh, a fighter of repute.

They all support the Turks, but they refuse to pay them taxes, nor do they join the local gendarmerie. They are a prosperous community and their nomads are rich in a breed of large white sheep. They also own many horses. They have not a good reputation in war.

The Âl Ghamar are braver than the Âl Rusheid and quarrel with them. They live along the Beni Mâlik boundary, and muster about

101 1,000 men, of whom 600 are nomads. Mohammed ibn 'Urūr, their chief Sheikh, dislikes Sheikh 'Abd el-'Azīz and supports the Idrisi.
• 619 His followers, however, keep very much to their own country and do not meddle in politics.

622 The Nahās are a purely nomad section and are rich in horses and sheep. They live out to the east along the 'Abidah boundary, and are of all the Shahrān the most famous in war. They do all their fighting on horseback, principally against the 'Abidah. The Qa'ūd and the Āl Rusheid pay them '*khāwah*', at the rate of 12 piastres for every well, as a bribe against being plundered. They have no cultivation and live by selling *semn* and their animals in Khamis Musheit. Their young men are not permitted to wear rings until they have killed a man, and once blooded they cut a notch on the stock of their rifles for each of their victims. Utterly out of hand, they never approach Ibha, and recognize neither the Turks nor the Idrisi nor their own paramount Sheikh. 'Ā'idh ibn Jabbār is their chief, a man of 50, who has led them into battle for years.

The Qa'ūd are entirely settled in Wādi Tindāhah, which flows into the Wādi Shahrān, and is the most fertile of all the Shahrān country. They are peaceable and unwarlike, and obedient to Sheikh 'Abd el-'Azīz.

The Beni Bijad are a large sub-tribe numbering 10,000 men, of whom 7,000 are nomads. The settled portion lives along the Ibha–Bishah road between Āl Batāt and Shafān, and is entirely agricultural. The nomads are warlike and fight both on horseback and on foot. Their cavalry carry lances as well as rifles. They are on bad terms with the Beni Wahhāb and fight the 'Abidah, Balahmar, and Balasmar. Like most nomads they go up to Bishah for the date season. Sa'īd ibn Hashbal is chief over all the sub-tribe. He was formerly with the Turks, but now sides with the Idrisi, and only pays a nominal allegiance to Sheikh 'Abd el-'Azīz. He collects tithes from his followers, with whom he is popular, and is a rich man.

The Beni Wahhāb are the largest sub-tribe, numbering 15,000 men, of whom 13,000 are nomads. They live in the Wādi Shahrān up to Bishah. Of all Arabs they have the most evil reputation. They are robbers and highwaymen, treacherous, even to their guests, have little religion and no marriage laws, and kill women and children in their raids, a custom which is execrated by all other fighting tribes. They are also unclean in their feeding and eat rats and jerboas. The man with the strongest hand rules them, and the present Sheikh, Nāsir ibn Heif, and Heif ibn Nāsir, his son, won

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their position by forcibly ejecting the former Sheikh, Ibn Hashâl, who has now degenerated into a petty and uninfluential highwayman. 101

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They are against every tribe and every government, and are paid by other weaker tribes to refrain from raiding. The villagers of Bishah and the clans who live near, such as the Rimâthân, Uqlub, and Beni Salûl, are, however, slightly more civilized. Only during the date season at Bishah, which lasts about four months, there is a general truce, and Arabs from all over the country foregather. Sheikh 'Abd el-'Aziz owns large and valuable date-groves, and both the Sherif of Mecca and the Idrisi have agents there. These two agents belong to the Beni Wahhâb, Sheikh Yahya ibn Fâ'iz acting for the Sherif, and Nâsir ibn Kurkmân for the Idrisi, for the purpose of collecting *Zakât*. The former is the more influential. The Beni Wahhâb go out to Tathlith at certain seasons of the year, where there is excellent grazing for their many flocks and herds.

The Sha'af Rashhah and Âl Yinfa'ah occupy the Tihâmah to the south of Ibha, from which they are separated by the Beni Mugheid. The Sha'af Rashhah, who are to the north of the Âl Yinfa'ah, are entirely settled and peaceful. The Âl Yinfa'ah live in the district of Temniyah (Thimniyah), which is the most fertile of all Asir, and approach to within 20 miles of Sabia. They are numerous and wealthy, and have a good reputation for hospitality and courage. 'Abdullah ibn Hamad is the chief Sheikh of both sections, a tall man of about 55, with a long white beard. He was formerly on the side of the Turks, but broke with them and with Sheikh 'Abd el-'Aziz about 8 years ago, when his son was murdered by the Beni Wahhâb, while a guest of Sheikh 'Abd el-'Aziz. Since then he has joined the Idrisi, and, being a man of great influence, has brought his tribe with him. The Idrisi now collects taxes from them and keeps about 100 police at Temniyah. The enemies of these two sub-tribes are the Rufeidat el-Yemen and Rabî'ah; their friends, the Arabs of Mikhlâf el-Yemen. The nomads of Âl Yinfa'ah are horse-owners and sell their stock in the Sabia market.

(e) *Âl Musheit.*

'Abd el-'Aziz ibn Musheit, paramount Sheikh: Sa'îd ibn 'Abd, his son.

Sa'd ibn Husein	three brothers who are nephews of 'Abd el-'Aziz ibn Musheit.
'Abd ibn Ibrâhim	
Husein ibn 'Abd	

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101 (*b*) *Āl Rusheid.* Chief Sheikh : 'Ali ibn 'Iteij.

619 1. Settled. 4,000 men.

Chief villages :—

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Hirir	'Ali ibn Sa'id.
Waqabah	'Abdullah ibn Sihmān.
Na'mān	Hasan ibn Zobein.
Dhahbān	Sherif Abu Nūrah.
Sofq	Mohammed ibn Mubārak es-Sofār.
Rōmah	Ibn 'Ukah.
Āl Jasnāb	Ibn Nimshah.
Darb	Sa'id ibn Benāyah.
Khamis Musheit	Behir.
Jambar	Abu Mikha'.
Soma'dah	Salim ibn Zumei'.
'Itwid	Sa'id abu Milhah.

2. Nomad. 800 men. Chief clans :—

Āl Shubeil	Nāsir ibn Shubeil.
Āl Ghanum	Mohammed ibn Hāzim.
Āl Tarzah	Sa'id ibn Ghuzeil.

(*c*) *Āl Ghamar.* Chief Sheikh : Mohammed ibn 'Urūr.

1. Settled. 400 men.

Tayyib el-Ism	Sa'id ibn 'Urūr.

2. Nomad. 600 men. Chief clans :—

Aulād Muhur	Ibn Shatf.
Āl Shahra	Ibn Rabu'i.
Āl Tayyār	Ibn Ghudheif.
Āl Sa'dūn	Ibn Tūrki.
Beni Zerābah	Jeheish.

(*d*) *Nahās.* All Bedouin. 1,000 men. Chief Sheikh : 'Ā'idh ibn Jabbār.

Clans :—

Āl Khazqa	'Uweir ibn Hizām.
Āl Hazra	Dhi'b Ladqam.
Āl Heiza'ah	Dhi'b ibn Jidhei'.
Āl 'Aliyah	Samghān.

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(*e*) *Qa'ād*. Settled. 3,000 men. Chief Sheikh: 'Abdullah ibn Sana.

Chief villages :—

Tindāhah	Mohammed ibn Sana.
Āl Dhi'b	Ibn Raff'ah.
Āl 'Ujeir	'Abdullah el-Wuteid.
Gheithān	Mi'tiq ibn Mohammed.
Āl Zalāl	Mohammed ibn Sana.
Āl Mustanir	Mohammed ibn Durei'.
Sadr	Dhi'b ibn Jer'ān.
Āl Zayān	Wad'ān.
Hauta	'Ali ibn Dakhil.

(*f*) *Beni Bijad*. Chief Sheikh: Sa'id ibn Hashbal.

1. Settled. 3,000 men. Chief villages :—

Rashda'	Mohammed ibn Es-Sa'ān.
Āl Batāt	Hereish.
Āl Bithor	Ibn Hanash.
Āl Umm Zeitil	Nejeir.
Ghireirah	Safeir.
Shajrah	Abu Milhi.
Madhah	Ibn Fudghram.
Shafān	Mohammed ibn Sa'id.

2. Nomads. 7,000 men.

Beni Munebbih el-Hakam.
Sheikh Sa'id ibn Hakam.

(*g*) *Beni Wahhāb*. 15,000 men.

Chief Sheikhs: Nāsir ibn Heif and Heif ibn Nāsir.

1. Settled. 2,000 men. Chief villages :—

Khadhra	Ibn Huweilah.
Museiriq	Zuweiki.

(Bishat en-Nakhl), Chief Sheikhs: Yahya ibn Fā'iz and Nāsir ibn Kurkmān.

Raushin (Roshin)	Nāsir ibn Kurkmān.
Nimrān	Ibn Barrāsh.
Āl Bashūk	Abu Jerādah.
Zereib	Abu Khazmah.
Āl Khālit	Heif.
Wādi Leimān	Zereik ibn Mustūr.
Āl Shukbān	Yahya ibn Lazar.

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2. Nomads. 13,000 men. Chief clans :—

Âl Beljârih.	
Âl Mustur.	
Silâlah.	
Mo'âwiyah	Hussein ibn Zâhir
Rimâthân	Nomads of Bishah.
Uqlah. Sh. Madâf ibn 'Atiyân	Nomads of Bishah.
Beni Sulâl	Nomads. Sh. Amir ibn Es-Seyyiri of Bishah.
Jerâdin	Nomads. Sh. Amir ibn Es-Seyyiri of Bishah.
Mahlaf	Yahya ibn Fâ'is.

(5) *Sha'af Buakkah.* 4,000 men. Settled. 'Abdullah ibn Hamdâh.

Chief villages :—

Idâdâ	'Ali ibn Murai'i.
Âl Umm Tair	'Awad el-Mujaddad.
Âl Ferua'	'Abdullah abu Hamâm.
Âl Sirhân	'Ali ibn Thâbit.
Dhibat Âl Sirhân	Ahmed ibn 'Ukshe.
Muaji (or Maagi ?)	'Ali ibn 'Awad.
Âl Umm Jinâ'	Waled Es-Zihri.

(6) *Âl Yinfa'ah.* Settled. 6,000 men.

Chief Sheikh : 'Abdullah ibn Hamdâh of Tammah.

1. Chief villages :—

Âl 'Othmân	Zeidâni.
Âl 'Ali	Mohammed ibn Tâli'.
Umm Jariyah	Abu Sihim.
Âl Ba'wal	Shuweil el-A'raj.

2 *Âl Yinfa'ah of Tihâmah.* Nomad. 8,000 men. Chief clans :—

Jahârah
Âl Ihlâmi
Reith
Beni Majâr
Âl A'râbi
Mashâf.
Baqjân.
Abu Dûsah.
Ibn Ghâlah.
Mufarrih.

3. *Âl Yinfa'ah of Jahar* } Nomads in Mikhlâf el-Yemen.
4. *Âl Yinfa'ah of Hajuri* } Nomads in Mikhlâf el-Yemen.

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47. *Beni Shi'bah*

The Beni Shi'bah live chiefly round 'Itwad ('Itwid) and up the Wâdi Dhilah to the Rabî'at el-Yemen boundary, but their nomads have no fixed boundaries and wander all over Mikhlâf el-Yemen, north of Sabia. Their Sheikhs and chief families are Arabs and trace their descent to Qahtân, but the majority of the tribe are Sudanese, who have been emancipated for many generations. They are excellent fighters, amenable to discipline, and are generally known as 'Askir or soldiers.

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They all support the Idrisi and pay him taxes.

The Beni Shi'bah do not engage in trade, the villagers being agriculturists and the nomads possessing large herds of camels, cattle, and sheep. They also own horses and nearly always fight as cavalry. They are friendly with the Munjahah, Rijâl el-M'a, and the Mikhlâf tribes, but are hereditary enemies of the Rabî'at el-Yemen and generally on bad terms with the Beni Mugheid, whose country they avoid.

Chief Sheikh: Ibrâhîm Abu Mohammed. 3,500 men.

Chief villages. 1,000 men.

Darb Beni Shi'bah	Ismâ'îl Abu Mohammed.
Qasabah	Mohammed Abu Dôshah.
'Askar	Deilabi.
'Abîd	Balâl ibn Hasan.
Âl Abu Dôshah	El-Hufdhi.

Nomads. 2,500 men.

Âl Hadra	Mohammed ibn Mushrâ'i.
Âl Hassân.	

48. *Beni Shihir*

The Beni Shihir are one of the most populous tribes of Asir. They are a tall and well-made race and their women are noted for their beauty. They inhabit the country from the Tihâmah 25 miles east of Qunfudah up the main mountain range and across the watershed almost to Wâdi Shahrân.

The tribes which adjoin them are, on the north, starting from the Tihâmah, the Bal'aryân, Bulqarn, and Beni 'Amr, on the east the Shahrân, on the south the Balasmar, the Reish, the Âl Mûsa ibn 'Ali, the Humeidah, and the Rabî'ah Mujâtirah. On the west, where their boundary has narrowed to about 15 miles, are the

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101 Zobeid. Their territory is funnel-shaped, widening out as it goes inland, till it reaches the Shahrân in the east, with whose boundary
•619 it marches for over 60 miles.

622 The settled portion of the tribe have shown little sympathy with the Idrisi. They are divided into three main sections, the north, south, and Tihâmah, ruled over by different Sheikhs, who are usually on bad terms with each other, but unite against common enemies.

The largest section and the most important politically is the Beni Shihir esh-Shâm, who live chiefly along the Ibha–Tâ'if road, between 'Asâbili and 'Uqrum. The leading family, and one of the noblest of Asir, is that of Ibn Qurûm, closely connected with Mecca, both by sympathy and relationship, Sherif Mohammed ibn 'Abd el-Mu'in ibn 'Aun, the grandfather of the present Sherif, having married into the family.

The present head of the family is Sa'id ibn Fâ'iz, an old man now, with two sons, both born of a Circassian mother, Faraj Bey ibn Sa'id, who has been one of the Hejaz representatives in the Ottoman Parliament, and Fâ'iz ibn Sa'id. They all visit Constantinople and Mecca regularly, have a house in Ibha, and have furnished their house at 'Asâbili in semi-European style, and, having also adopted the western habit of smoking and drinking, are looked at with dislike and suspicion by other tribes. They are, however, large landowners and rich men.

Faraj Bey ibn Sa'id is a tall man of about 38, with a fair skin, which he gets from his mother. He was formerly Kaimmakam of Qunfudah, Muhâ'il, and Hali district, where his cruelty when in his cups made him greatly feared. He speaks Turkish and French and has a Circassian wife in Constantinople. He is a notorious libertine and drunkard, but is a force to be reckoned with.

His brother, Fâ'iz ibn Sa'id, a young man of 25, is much more steady and takes greater interest in tribal matters.

About a third of the Beni Shihir esh-Shâm are nomads, whose main subdivision is that of the Neid. They have little to do with the settled parts, and do not acknowledge Sa'id ibn Fâ'iz, the Sherif, or the Turks. Most of their life is spent in bickering with the Shahrân, but what political leanings they have are in favour of the Idrisi.

The Beni Shihir el-Yemen occupy the rich district of Namas and are under 'Ali Bey ibn Dhâfir, who, like the Qurûm family, is strongly pro-Turk. He is, however, a man of much stricter morals, and is respected by the tribes. His mother is a Circassian. This

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section is entirely settled in permanent villages, and provided a large proportion of the local Turkish gendarmerie. There are said to be a few Idrisi sympathizers among them. 101 619• 622

The Beni Shihir of the Tihâmah are neither as numerous nor as powerful as those of the uplands, but their country is fertile and they are more prosperous than most of their neighbours. Their Chief Sheikh is Abu Mismâr, who is said to favour the Idrisi secretly.

The nomads under Sheikh Khâdan ibn Mohammed, are all on the Idrisi side. They live chiefly in 'Aqabah Sejein and 'Aqabah Sihân, between the Namas district and the Tihâmah, but go down to lower ground for the harvest.

The Beni Shihir are a good fighting tribe, and on account of their political tendencies are almost hemmed in by foes, the Belasmar being the only tribe with whom they have a pact. The Zobeid and they have a feud of many years' standing.

They are well armed, having received rifles from the Turks at Abha. They are descended from the Rijâl el-Hajar.

(a) *Beni Shihir esh-Shâm.* 20,000 men.

Sa'îd ibn Fâ'iz weled Fâ'iz ibn Qurûm of 'Asâbili and his sons Faraj Bey ibn Sa'îd (member of Ottoman Parliament) and Fâ'iz Bey ibn Sa'îd.

1. Settled. 12,000 men. Chief sections :—

Ka'b	'Abdallah ibn Sârah.
Beni Kerim	Nâji ibn Sa'îd.
Âl Abu Jubeis	Fâdhil ibn Jubeis.

Chief villages :—

Idwah	Sa'îd ibn Mubârak.
Rabu' es-Sarw	Hâsimah ibn Mohammed.
Halabah	Hizmi.
Sadr	Mohammed ibn Safar.
Kafâf	Rushwân ibn Mohammed.
Akhâdhirah	'Abd el-Khâliq.
Kalâthimah	'Abd el-Khalij.

2. Nomads. 7,000 men.

Neid.

(b) *Beni Shihir el-Yemen.* Settled. 15,000 men.

'Ali Bey ibn Dhâfir Walad Dhâfir ibn Jâri of Namas.

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101 Chief sections :—

Beni Bukr	Sa'îd ibn Jâri.
619 Beni Mashhûr	Dhâfir ibn Mohammed.
Âl Shi'b	Mahbûb ibn Merzûq.

622 Chief villages :—

Dhahârah	Sa'îd ibn Qurûm.
'Aqabah Lambîdeh	Lâfi ibn Mohammed.
Wâdi Laghe	Shibeili ibn Mohammed.
Tendimah	Mohammed ibn El-'Arif.
Sabt Ibn El-'Arif	Dhâfir ibn El-'Arif.

(c) *Beni Shihir et-Tihâmah.*

1. Settled. 8,000 men. Chief Sheikh : Abu Mismâr.

Chief sections :—

Âl Limdah	Haidar ibn Er-Rawwâf.
Âl Khât	Rahîmah.
Majâridah	Mohammed abu 'l-Qasim.
Beni Teim Tihâmah	Mohammed ibn Tummah.
Âl Dûshah	Abu Mismâr.
Âl Thuweibân	Ibn Ma'ariyah.
Âl Thirbân	Abu Muhsin.
Umm Shahari	Mohammed ibn Dhuheil.

Chief villages :—

Sadr	Mohammed abu 'l-Qâsim.
Jebel Yithrib	Abu Saja'.

2. Nomads. 5,000 men.

Chief Sheikh : Khâdan ibn Mohammed.

Âl 'Omar	Khâdan ibn Mohammed.
Beni Ethla	'Abdullah Dhaffâr.
Âl Husein	Nâsir ibn Sa'îd.
Ahl 'Aqabat Sajein	Qurûm ibn Dhâfir.
Âl Umm Jeheini	Mohammed ibn Shâtir.
'Umârah	Sheikh Shubeili.

49. *Ahl esh-Shuqaiq*

The Ahl Shuqaiq are a small community inhabiting the small port of Shuqaiq in Mikhlâf el-Yemen. They are chiefly merchants in the hide and 'semn' trade with Musawwa', which they often visit. 'Ali ibn Mubhi is the chief Sheikh, a nominee of the Idrisi. The most important man, however, is Ibn 'Ablân, who was formerly Sheikh, but was imprisoned by the Idrisi for three years for conspiracy.

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He is now out on guarantee, and, being the biggest merchant and richest landowner in Shoqaiq, is to be reckoned with. 101

The Ahl esh-Shoqaiq, like all the inhabitants of Mikhlâf el-Yemen with the exception of the 'Abs, are descended from the Qahtân. 619• 622

Chief Sheikh: 'Ali ibn Mahdi. 1,000 men.

Chief villages:—

Khasim	Ahmed 'Ali.
Ramlah	'Ali ibn Hawi.
Khabâtiyah	Mohammed ibn Husein.
Hosn	Sherif Hamûd.

30. *Shamrân*

The Shamrân occupy a part of the high upland country through which runs the Ibha–Tâ'if road and extend down the slopes of the hills to the Tihâmah.

They are bounded on the west and north by the Ghâmid, on the east by the Shahrân, and on the south by the Khath'am and Bulqarn. They are divided into the Shamrân esh-Shâm, Shamrân et-Tihâmah, and the nomads, each section numbering about 2,000 men. The northern Shamrân and the nomads are under the Sheikhship of Hasan ibn Matar, a young man of 30, who has a good reputation for wisdom in tribal matters, and has made a name for himself in war. Their chief centre is Bahin, the largest of a number of villages near the Khath'am border, set in a rich and well-wooded valley.

The nomads, the Suhâb and Âl Mubârak, wander down into the Tihâmah in the winter, or stay round Balas, and in the summer go up with the Bulqarn and other nomads to the Shahrân country round Bîshah for the date season.

They own many sheep and goats, but few camels.

The most important section of the Shamrân et-Tihâmah is the 'Ubus, under Sheikh Is-hâq ibn Musallaf, whose chief village is Marwa'. They have permanent villages in which they live during winter, but in summer most of them lead a nomadic life, living in straw-woven tents. The whole tribe unites in war, their chief enemies being the Ghâmid. They are also usually at odds with their weaker neighbour the Khath'am. Their reputation as a fighting race is good, and they share with the Bulqarn the custom of purifying themselves and wearing their finest clothes before going into battle. In normal times they are a hospitable and light-hearted race, ever ready to find an excuse for relaxation. Marriage

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101 festivals are celebrated on a much larger scale than is usual in Asir. Their outside political leanings are strongly in favour of the Idrisi,
619 as against the Sherif of Mecca and the Turks.

The tribe is descended from the Rijāl el-Hajar.

622 (a) *Shamrān esh-Shām.* Settled round Balis. 2,000 men.

Chief Sheikh : Hasan ibn Matar.

Āl Mitshakah	Mashari ibn 'Ali.
Beni Zotar	Mushabbab ibn Sa'id.

(b) *Bedouins.* 2,000 men, also under Hasan ibn Matar.

Subhā	Nāsir ibn Fusān.
Āl Mobārak	Sa'īd ibn Mishrik.

(c) *Shamrān et-Tihāmah.* 2,000 settled.

'Ulum	Is-hāq ibn Musallaf.

51. *Beni Thuwwah*

The Beni Thuwwah lie to the south of Muhā'il and are astride the main Ibha–Muhā'il road between Butāh and the Wādi Sha'b el-'Asla, a distance of 10 miles, and the Ibha–Athālif–Muhā'il road between Jebel Hawilah and Hu'fa Beni Thuwwah, a distance of 15 miles. The territory between these roads is theirs, and their boundary on the north approaches within 5 miles of Muhā'il.

Their neighbours on the north are the Āl Mūsa and Reish, on the east the Balasmar, on the south the Āl Nahyah and Āl Hārith of the Rabī'ah wa Rufeidah, and on the west the Bahr ibn Sekeinah.

The tribe numbers some 2,000 men, of whom two-thirds are settled, the remainder nomad.

They are a bold and fearless tribe who live chiefly by raiding, and unprotected parties, either of the Turks or ordinary travellers, are never safe while in their country. They have never submitted to Ottoman authority, and, since the rise of the Idrisi, have quite got out of hand. Their chief Sheikh, Sheikh Sarwi, is one of the most noted highwaymen of Asir, and has given endless trouble to the Government. They are generally at feud with the Āl Mūsa, Rabī'ah wa Rufeidah, and Balasmar, and are still allied with the Rijāl el-M'a and Balahmar. Their relations with the Bahr Ibn Sekeinah are neutral.

Chief Sheikh : Sarwi. 2,000 men.

(a) Chief villages. 1,200 men.

Ida	Shufut.
Umm Butāh	'Ali ibn Yahya.

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Bedlah	Ibrâhîm ibn Mass'ad.	101
Qastin	Mushâtir.	
Âl Umm Ba'eirah	Mohammed ibn Tâli'.	619*
Wâdi el-Hâdir	Ibn Hadhiyah.	
Âl Ghaniyah	Sha'bân.	622

(b) Nomads. 700 men.

Bedu Âl Ghaniyah	Abu Jahlah.
Âl Qabeis	Ahmed ibn 'Adwân.
Âl Fidheilah	Ahmed abu Hasaah.

52. *Beni Ya'lah*

The Beni Ya'lah are a small settled tribe, numbering 300 men, situated along the coast a few miles north of Hali. They are bounded on the north by the Marâhilah section of the Beni Zeid, on the east by the Aulâd el-'Alâumah section of the Ahl Hali, and on the south by the Shawârah section of the Ahl Hali.

They are divided amongst themselves, Sheikh Bahrân of Shija'fah favouring the Idrisi, and the remainder, under Sheikh Beit-'ali Abu 'Atanah, paying allegiance to the Turks.

The Beni'ir and Hali both raid them, and they depend chiefly on the Turks for their existence as a tribal unit, since they are as unwarlike as their only allies, the Beni Zeid.

Chief Sheikh: Beit-'ali Abu 'Atanah. 300 men.

Villages :—

Ya'lah	Mohammed ibn Sâlim.
Sabt Beni Ya'lah	A'ji.
Arja'	Mohammed ibn 'Abdu.
Shija'fah	Bahrân.
Kidwah	Er-Ridwâli.
Melâhah	Musaffir.
Nikhl	Abu Radiyah.

53. *Zahrân*

The Zahrân is one of the largest tribes of Asir and is bounded on the north by the Beni Mâlik and Shalâwah, on the east by the Ghâmid, on the south and south-west by the Zobeid, and on the west by the Dhawi Barakât for a few miles and then the Dhâwi Hasan. Their western boundary approaches in places to within

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101 15 miles of the coast, and inland they go up the main mountain range and beyond the Ibha–Tâ'if road.

• 619 Their country is a fertile one and is thickly populated, the whole tribe being said to number 30,000 men.

622 It is divided into two main divisions, the settled and the nomad, each of equal size.

Râshid ibn Jum'ân is paramount sheikh of the villagers and belongs to the main sub-tribe, the Beni Sadr; Sa'îd ibn Assiddn rules over the nomads. The former got his title by inheritance, the latter by his prowess in war; but they are both good men, and have their tribesmen well in hand. When he was a young man, Râshid ibn Jum'ân sided with the Turks and was made a Bey, but twelve years ago he raised a successful revolt and has barred the country to the Turks ever since. The nomads were always against them and against the villagers for the same reason, but since the revolt the two chief sheikhs have been good friends. Rashid ibn Jum'ân is now a large fat man of 55. He lives at Jebel Dûs and is married to Nafalah of the Aulâd el-Emir Mohammed ibn 'Â'idh family of the Beni Mugheid.

The Zahrân are purely a fighting race, and never leave their country except to raid. They cultivate and become rich thereby, but they despise all other forms of manual labour.

The Ghâmid are their great and hereditary enemies. They declared for the Idrisi when he first raised his standard in Asir, and fought for him in 1912 against the Turks and Sherif of Mecca. In May 1915 they wrote to the Idrisi, proposing to join him, but the Idrisi, doubtless realizing that they could do little good while hedged in between the Turks at Ibha and the Sherif, advised them to adopt a passive attitude for the present. He, however, sent a Qâdhi to them to obtain monetary help, and early in 1916 reported that he was still in friendly communication with them.

The Zahrân, like several other tribes of Asir, trace their descent to Rijâl el-Hajar.

(a) Settled :—

Paramount Sheikh : Râshid ibn Jum'ân. 15,000 men.

Dûs	Mohammed abu Sandalah.
Âl Bassâm	Nâsir ibn 'Aqîl.
Âl Dashwân	Bekr ibn Türki.
Âl Forna	Munir ibn Hasân.
al Mustanir	Mohammed ibn Sa'dah.
Beni Sadr	Munir ibn Mohammed.

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(*b*) Bedouin :—

Paramount Sheikh : Sa‘īd ibn Aseidān. 15,000 men.

- Āl Wādi el-Ahmar.
- Beni Su‘eif.
- Bel Khasmar.
- Beni ‘Omar.
- Kinānah.
- Shubeikah.
- Beni Ḥasan.
- Beni Sālim.

54. *Beni Zeid* (*Northern*)

The northern Beni Zeid focus round Qunfudah and are entirely under Turkish influence.

To the north they inhabit the villages along the Qunfudah–Līth road for some 14 miles, till they reach the boundary of the Āl Difra section of the Zobeid. To the east they stretch along the Barak road for 12 miles, almost to ‘Umr of the Nawāshirah section of Belā‘ir, and then, keeping always about 10 miles from the coast, their boundary runs south for 20 miles, marching first with the confines of the Mujā‘adah section of the Belā‘ir and then with the ‘Umr Bedawi till it reaches the Beni Ya‘lah, when it turns due west to the coast.

They are partly settled and partly nomad, the former numbering about 4,000 men, the latter 3,000.

The villagers are by no means wealthy, but there is a sufficiency of rain to enable them to cultivate in the summer, and their wells provide water to grow vegetables in the dry season. The two nomad sections are the Rabī‘ah Weinah and the Marāhibah, the former strung out along the Qunfudah–Barak road, the latter roaming the country to the south of Qunfudah, along the coast and inland. They are rich in camels, and are the chief carriers to Hāli, Muhā’il, and Barak. Most of them carry antiquated rifles, swords, and a curved knife about 3 ft. long, called a *Janbiyān.* They also supply Qunfudah with milk, and are looked down on by the more independent tribes, both for this practice and for their lack of prowess in war.

Hasan ibn Khidhr is the principal Sheikh of the whole tribe, a man of about 30, who has proved a faithful servant of the Turks. He held firm when the Idrīsi threatened Qunfudah in 1912, and was given 2,000 rifles by the Turks for defence. The Beni Zeid doubtless owe a great deal to the Turks, for they are on terms of

101 •619 622 enmity with their neighbours the Belā'ir and 'Umr, and are raided by such distant tribes as the Beni 'Īsa, Dhawi Barakāt, and Dhawi Hasan, who slip through the Zobeid country and back again before they can be brought to book. The Zobeid themselves regard them with tolerance, and the Beni Ya'lah are their allies.

Chief Sheikh : Hasan ibn Khidhr.

(*a*) Settled. 4,000.

Chief villages :—

Jā'	Hasan ibn Khidhr.
Zayālah	Midhish.
Ahl Dār el-Wādi	Medīni.
Sa'dah	Jemāl el-Leil.
'Abīd es-Sa'dah	Jauhar.
Mashā'ikh	Mohammed ibn Misfir.
Rahmān	Abu 'Ajīl.

(*b*) Nomads.

Rabī'ah Weinah	Mohammed Khenein.	1,000.
Marāhibah	Mohammed Abu Jabbār.	2,000.

55. *Beni Zeid* (*Southern*)

A small tribe, numbering about 1,500 souls, inhabiting the mountains immediately to the east of the Beni Hasan. The paramount Sheikh of the tribe and of one of its subsections, the Beni 'Aqal, is Mohammed 'Ali Sebāk. They are on friendly terms with the Beni Hasan, who stand in fear of them, and close allies with the Beni Aslam. They are old enemies of the Beni 'Abs, but sink their differences when fighting for Idrīsi, as they are doing now.

56. *Zobeid*

The Zobeid are a detached section of the Harb, and indeed are locally called Harb as often as by their real name. When on the Pilgrimage, they generally visit their northern brethren, and are received with honour, and similarly extend a warm welcome to any Harbi who may be in their country. They are hospitable and well conducted, and appear to possess the bravery of their race without its traditional lawlessness.

Their boundary starts about 7 miles north of Qunfudah and, after running along the coast for rather more than 20 miles, turns inland and follows the Dhawi Barakāt boundary till it reaches the Zahrān.

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From there it runs parallel to the coast and about 30 miles inland along the confines of the Zahrān, Ghāmid, Bal‘aryān, and Beni Shihir till it reaches a point due east of Qunfudah and then follows the boundaries of the Belā‘ir and Beni Zeid to the sea.

The Zobeid are settled in permanent villages and are rich in cattle. Their land near the sea is barren, except in the wadis, but increases in richness and fertility as soon as the mountains are reached.

They are said to number 15,000 men, and their paramount Sheikh is Mu‘ādi ibn Khair. The whole tribe is strongly in favour of the Idrīsi, and pay him taxes. They are equally strong in their feelings against the Turks, who in spite of their proximity have not ventured to interfere with them for years. Their chief enemies are the Beni Shihir, but they dislike and despise the Beni Zeid. With the Dhawi Barakāt, the Ghāmid, and Zahrān they are friends. The Zobeid go in for gun-running to a certain extent, buying their rifles from Ru'eis near Jiddah, or from Birk, and selling them chiefly to the Zahrān.

Paramount Sheikh : Mu‘ādi ibn Khair. 15,000 men.

Clans :—

Āl Khair	Hasan ibn Mohammed.
Beni Zibdah	‘Ali ibn Halīm.
Āl Sa‘īdah	Mubārak ibn Bekhīt.
Āl Imlāhi	Mīhi ibn Mohammed.
Beni Etma	Yahya ibn Sālim.
Āl Sula‘bah	Ahmed el-Hayyāni.
Āl Difra	Hanash ibn Qarāwish.
Āl Mashāf	Museibikh ibn Mufarrih.
Āl Jamīl	Hādi ibn Er-Rabh.
Jadreimah	Mizhar ibn Sihmān.
‘Ajelein	Ahmed el-Humrāni.

C. Tribes of Yemen

1. *Āl ‘Absi* (*‘Absīyah*)

The Āl ‘Absi extend from the coast S. of Hodeidah to the fort of J. Bura‘, about 30 miles from W. to E. and 15 miles N. to S. The E. half of their country is fertilized by W. Sihām, and the southern part by W. Ghadīr. Their numbers are estimated at 5,000 to 6,000 men, divided into the following sections : Rabasah (round Hodeidah), Munāfirah (E. of these), Hawwah (round Mandar, on the coast, 10 miles S. of Hodeidah), B. Sālih (under J. Bura‘), Ahl el-Khalīfah, 101 Ahl esh-Sha'rah (E. of Marwah), Dār ed-Dōm and Ahl Assabt el-Haradah (near J. Bura').

• 619 The principal sheikh is Suleimān Hasan of Mahad. There are
622 important settlements of Seyyids at Marwah and at Mansūrīyah.

Principal villages :—

'Asal (Sheikh Yahya Harisah).
Mahad (Suleimān Hasan).
Mukeiminīyah (Yūsuf 'Ali).
Mandar ('Ali Wahhābān).
Khalīfah (Moh. 'Atīyah).
Shar'a (Moh. Suleimān).

2. *Amarīyīn*

A small Zeidi tribe, living round Jebel Qara, on the boundaries of the Hāshid country, about 20 miles NW. of Shehārah. They own 15 or 20 small villages, of which the largest is Beit Jashīsh. Their chief Sheikh is Sheikh Daghshar, a man of about 55, who has considerable influence in the country round. He is a great friend of the Imam and has frequently tried to make peace between him and the Idrīsi.

3. *Aflāh*

A small and unimportant tribe allied to the Khairān, to the east of the Beni Aslam in Hajūr. Half Zeidi.

4. *Beni Ahlās*

A small tribe, numbering about 2,400 souls, of the Dā'ūdīyah sect, settled to the east of the Beni Murrah and Beni Muqātil, with whom they are allied. They are good fighters and support the Turks, chiefly by reason of their hatred of the Imam and his Zeidi followers. Coffee and *kat* are grown in their country. Their chief Sheikh is Nāsir Husein el-Ahlāsi, an old man of about 65, who visited Constantinople just before the deposition of Sultan Abd el-Hamīd.

Chief villages : Seihān, Marābah, Rabitah, and Masna'ah.

5. *Ahl 'Ammar*

A large and peaceful Zeidi tribe about 20 miles NE. of Qa'tabah, living round Shekāb 'Ammar, and cultivating cereals and *kat* in Wādi Bana. They are descended from Ma'az ibn Jebel Qurishi, who originally lived at Medina, and being sent by the Prophet to the Yemen as governor, settled in Wādi Bana, where his descendants still are.

Paramount Sheikh : Tāhir Husein el-Farah, of the clan Beit el-Farah.

They come under the Kaimmakam of Qaʻtabah, and are allied with 101
the ʻŪd and the Ahl Shāʻir.

The chief clans are Beit el-Farah (Sheikh Tāhir Husein) and Beit 619•
et-Tayyib (Sheikh Hizām es-Sāwi). 622

6. *Āl ʻAmmar*

A large Zeidi tribe descended from Beni Tamīm, owning land round Saʻdah, and leading a nomadic life in the mountains to the E. In the south they go down the W. Amashīyah to the country of the Hāshid, with whom they are on good terms. They are excellent fighters and firm adherents of the Imam, whose representative at Saʻdah is Seyyid Mohammed abu Nuweibah, and generally at feud with the Āl Damaj.

Chief Sheikhs: Seyyid ʻAbdullah el-Maʻan, Hādi abu Shihah, and ʻĀ'idh ibn ʻAli.

Settled. Chief clans: Beni Merj (Hasan Kumalli), B. Surūr (Sālih ʻAtīf), ʻAbādilah (ʻAbdullah el-ʻAbdāli), B. ʻAbdān (ʻAli ʻAbdān).

Nomads. Chief clan: B. Ruham.

7. *ʻAnazah*

Two sections. Sunni; agricultural.

(*a*) Between the Waʻzāt and the Najrah, in the mountains. Chief Sheikhs are Ibn Masʻūd and Husein ibn ʻAli. Neutral towards the Waʻzāt. Favour ~~the~~ Imam.

(*b*) S. of J. Reima and W. of the Anīs, with whom they are not friendly. They hate the Imam and also the Turks, by whom they have been greatly persecuted. Their chief Sheikh is ʻAli ibn Yahya, a man of 45, who has made overtures to the Idrīsi.

8. *Anīs*

The boundaries of the Anīs stretch from a short distance west of Dhamār due north nearly to Waʻlān, keeping always a short distance to the west of the Dhamār–Sanʻā road. To the west they extend along the B. Matar confines almost to Mefhaq and then, skirting Menākhah, and cutting the W. Siham, go down a few miles south of Jebel Reima, and then across almost to Dhamār.

The paramount Sheikh is ʻAli Miqdād, who lives at Jebel esh-Sharq. He is a man of about 50, and used to be a firm adherent of the Imam. He fought for him in 1911 and captured the Turkish Kaimmakam of Dhurʻān, Zakari Bey. In August 1916, however, 101 he was reported to have quarrelled with the Imam and closed the road against him. The Imam accused him of collecting revenues 619 for himself; and dispatched the Dhamār Arabs against him, with what result is not known. The tribe numbers from 8,000 to 10,000 622 men, but not more than 3,000 can take the field owing to lack of rifles. Their country is fertile, wheat, oats, barley, and *dhura* being the principal crops. They are on good terms with their northern neighbours the Beni Matar. They dislike the Arabs of Jebel Reima, and also the Khaulān, whom they fought 12 years ago. With the Beni Muqātil, who are of the Dā'ūdīyah sect and opposed to the Imam, they have a long-standing feud. There is a well-known Seyyid at Dhur'ān, their chief town, by name Seyyid 'Ali ibn Ismā'īl. He was exiled to Rhodes by Ahmed Pasha Feizi, but was pardoned and is now the Imam's representative with the Anīs.

Paramount Sheikh: 'Ali el-Miqdād.

Representative of the Imam: Seyyid 'Ali ibn Ismā'īl.

Other Sheikhs are:

Mohammed el-Hadrāni	of Hadrān.
Mohammed es-Siblāni	of Jebel esh-Sharq.
Sālih Heidra	of Sihām.
Fiki 'Ali el-Ani	of Hudra.
Mohammed Shaqdam	of Jebel Burhān.
Sa'īd el-Bā'i'	of Qā' el-Haqal.
Ahmed Sālih Shaqdam	of Wādi Qūma.
Sālih el-Barashi	of 'Udhein.
Mohammed 'Abdullah	of Nuweid.
'Ali Hātim	of Beni Hātim.
'Ali Sālih	of Beni Jaradah.
'Abd er-Rābih es-Senhāmi	of Mikhlāf ibn Hātim and half Fersh.
'Omar 'Ātif	of half Fersh.
Sa'īd esh-Shubai	of Shubai.

9. *Beni Aslam*

A large Shafei tribe with some 3,000 good fighting men, inhabiting the mountains to the east of the Beni 'Abs, with whom they have a feud which is only relaxed when the Idrīsi calls on the services of both. N. are the Khamāsīn; S. the Beni Nashar; E. the allied Zeidi tribes of Beni Ghill, Beni Zāfir, and Beni 'Azīz. They are separated from the Beni 'Abs by Wādi Ghadīr.

Chief village: Sūq Harīqah.

Paramount Sheikh: 'Ali Bedāwi of Sūq Harīqah.

Other Sheikhs: Husein Burt and his brother 'El-Effendi' of Gadr, and Ahmed Sultān of Sūq Harīqah.

10. *Beni 'Awwam*

A small Zeidi tribe south-west of the Beni Husein and Wādi La'ah, and about 50 miles due east of Loheia in the mountains. Their chief Sheikhs are 'Ali Da'ām and Husein ibn Hasan. They come under the suzerainty of the Turks, but are said to be discontented with them and with the Imam.

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11. *Beni 'Azīz*

A small Zeidi tribe of Hajar el-Yemen, living at Hubūr Meili just to the south of the Beni Zāfir and Beni Ghill with whom they are allies. Formerly under the Turkish Markaz of Qufl, but came under the Imam by the treaty of 1911. Good fighters. Noted for their fruits, coffee, and *kat*.

12. *Bekīl*

See *Hāshid wa Bekīl.*

13. *Bura'*

Zeidi tribe living in Jebel Bura', SSW. of 'Ubāl. Chief Sheikh is Husein ibn 'Abd er-Rahmān el-Bura', who is on unfriendly terms with the Imam, and hates the Turks, under whose immediate jurisdiction he is. He is a friend of Nāsir ibn Mabkhūt of the Hāshid. The tribe is allied to the Hufāsh, Sāri, and Mahweit. They are a peace-loving people, numbering about 2,000 men. Yahya 'Abad is the Sheikh appointed by the Turks over Jebel Bura', Hajeilah, and 'Ubāl. He is about 65 years of age and lives at Hajeilah, which, with 'Ubāl, can muster about 400 men. The chief villages are Manwab, Kamah, Fayish, and Rukab.

14. *Āl Damaj*

A small tribe to the E. of the Āl 'Ammar, with whom it is generally at feud. Little is known of it except that it is Zeidi and under the Imam. The chief Sheikh is Sa'd ibn Sa'd. The chief Seyyids are 'Ali ed-Damaji and Husein Merza'. The chief clans are Āl el-Wādi (Sheikh 'Abdullah), Āl 'Utuf, and Āl 'Awadah (Sheikh Qahtān Damaji).

15. *Garābih*

A small tribe of about 1,000 men settled in Wādi Sardūd, whose chief village is Dhāhi (Sheikh, Yahya 'Izzān). They number 400 fighting men, and their chief Sheikh is Hasan Ahmed es-Sulh.

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They are under the jurisdiction of the Kaimmakam of Bājil. Their fighting reputation is good : they are hostile to the Beni Suleil and the Quhrah, their northern and southern neighbours.

16. *Beni Ghill*

A small Zeidi tribe of Hajūr el-Yemen living in Mikhlāf el-Yemen, between the tribes of Beni Zāfir on the north and Beni 'Azīz on the south, with whom they are allied. Formerly under the Turkish Markaz of Qufl, but since the treaty of 1911 under the Imam : good fighters. Noted for their fruits, coffee, and *kat*.

17. *Hajjah*

Small Zeidi tribe in and round the town of Hajjah (Hadda). There is a Kaimmakam in Hajjah, so they come under the direct jurisdiction of the Turks, whom they dislike, and against whom they fought in 1911. Since the Imam made peace with the Turks their relations with him have been strained. Paramount Sheikh is 'Ali ibn Hizām. The tribe is descended from Beni Tamīm.

18. *Hamdān*

There are two sections of the Hamdān, both claiming descent from Qahtān.

(*a*) Hamdān esh-Shām, a very large Zeidi tribe, almost entirely Bedouin, and roaming over the country a day and a half to the north-east of Sa'dah. They are bounded on the north by the Yām tribes of Nejrān, east by the Bekīl, west by Bedouin tribes, and south by Bekīl nomads. At present they are on bad terms with the Imam. They are quite independent, and will fight for any one who pays them. Chief Sheikh is Sherif Sālih ibn 'Ali. They are of the same stock as the Hamdān el-Yemen, but too far off to be in touch.

(*b*) Hamdān el-Yemen.

Living to the W. and N. of San'ā, chiefly in Wādi Dhahir. They are of the same origin as the Hamdān esh-Shām. Owing to close proximity to San'ā, they do not show their real feelings, but are said to dislike the Turks and the Imam, and to have a secret understanding with Nāsir ibn Mabkhūt of the Hāshid. Their chief Sheikh, 'Ali Shawi', is in the pay of the Turks with the rank of mudir.

Chief clans : B. Dhurhān (Sherif 'Ali Hamūd), B. Beshir (Sheikh 'Alāwi), B. 'Afar, B. Dhayyān. B. Hārith. B. Meimūn (Sālih ibn Meimūn), B. Jabrān.

Chief villages: Mehājir ('Ali Matlaq), Luqmah ('Ali Yahya el-Hamdāni), Tubar ('Ali et-Tubri), Qebīl (Ahmed Salāmah).

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19. *Hashābirah*

A small Sunni tribe living a few miles south of the Turkish post of Zeidīyah, east of the Kamarān Islands, and coming under the jurisdiction of 'Abdullah Pasha el-Bōni. To their south is the Quhrah tribe. They number between 250 and 300 fighting men, and their chief Sheikhs are Ismā'īl 'Ali and 'Abdullah Mashhur. Their chief villages are Qaryah, Dār el-Bahri, and Mahāl.

20. *Beni Hasheish*

A Zeidi tribe immediately to the north-east of San'ā, living in Wādi Sīrr, Wādi Sawān, and down to Jebel Nuqūm. They cultivate grapes extensively and also engage in trading. They muster some 1,500 men, but, living so near San'ā, possess few rifles. In sympathy they are pro-Imam. Their chief Sheikh is Muhsin el-Jamrah.

21. *Hāshid wa Bekīl*

It is not clearly established whether the Hāshid wa Bekīl are all of the same descent and therefore one tribe, or a confederation of two tribes of differing origin. The available evidence seems to show that the Hāshid trace their descent back to Himyar and the Bekīl to Qahtān. Whatever the truth, there is no doubt that their names are commonly linked together by natives in Yemen, that they are on terms of close friendship and have been so for many generations, and that together they form one of the most powerful tribal bodies in Southern Arabia. The home country of the Bekīl is to the east in Marashi and Barat, but, as will be seen from the description given below, there are also tribal units living in the midst of the Hāshid country and even so far south and west as Hajjah, Wādi Shīrs, and Mahweit. The Hāshid occupy the country from a few miles north of 'Amrān almost to Sa'dah, and to the west they extend almost to Hajūr. To the east they are settled in Bilād el-Kharf and round Dhibin, but their nomads wander far afield to the north and towards Barat and Jauf.

For many generations the fortunes of the Hāshid wa Bekīl have been intimately connected with those of the Imams of Yemen; and this must always be so, both on account of their common creed and because some of the chief strongholds of the Imam, such as Shehārah, Qāfilat 'Udhr, and Madān, are set in the midst of the

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Hāshid country. The Imams have drawn largely on the confederation for their fighting material, and in return have rewarded its chief men by governorships in different parts of the country. Thus, before the Ottoman conquest, the chief family of the Himrān tribe of Hāshid ruled all the country from Najrah to Wādi Laʻ and Kaukebān, and the head of the Wadaʻ governed Mikhādir just south of Jiblah. The leading Bekīl Sheikhs were equally powerful; and the family of Ausat held the overlordship of Ibb, Suhul, ʻUdein, Nadrah, and Taʻizz, while the family of Shāʼif were Emirs of Hajjah and Ẓufeir.

The conquest of the Yemen by Mukhtār Pasha in 1872 and the consequent restriction of the power of these Sheikhs left them with a strong hatred of the Turks and a lasting desire to regain their lost territories; and the many Yemenite revolts against Ottoman authority during the last forty years have always seen them taking a leading part. They bitterly resented the declaration of peace in 1911, and the Imam's treachery towards Idrīsi; and his proposition that they should pay taxes to the Turks caused Nāsir ibn Mabkhūt, the chief of the Himrān and paramount Sheikh of the Hāshid, to withdraw his tribes and enter into relations with the Idrīsi. A truce was arranged in the following year; but there is still bad feeling between the two which is not likely to cease until the Imam declares definitely against the Turks. The defection of so powerful a body of supporters has of course reacted in favour of Idrīsi, who during the last few years has been steadily working to make the feeling permanent. He has, however, to contend against a sentiment of loyalty to the Imam, which has been handed down for many generations, and his lack of ready cash has prevented him from doing more than keep relations between the latter and the confederation strained. He has been in constant touch with its chief Sheikhs for the last few years, and has said that money is the only thing required to bring them on his side.

The outstanding figure of the Hāshid wa Bekīl confederation is Sheikh Nāsir ibn Mabkhūt. This Sheikh, a man of forcible and ruthless character, has gained almost complete ascendancy over the Hāshid tribesmen and largely influences the Bekīl chiefs. He is cruel and unscrupulous, and will join whichever side pays him most. His power is such that, given adequate material help, he can in all probability force the Imam to what terms he likes.

No attempt has been made to estimate numbers in the account which follows, but the confederation is said to have put over 50,000 men in the field against the Turks in 1911.

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A. HĀSHID

The boundaries of the Hāshid have already been described. The tribe is largely an agricultural and pastoral one, but certain sections, especially the Himrān, are engaged in trade. 101 619 622

The most important sub-tribes are the Himrān, Dhu 'Udhrah, and Dhu Fari', and most of the tribal policy seems to be guided by Sheikhs Sālih ibn Muslih, Sālih Ma'id, Mas'ūd el-Barak, and Dirhem ibn Yahya, under the direction of Sheikh Nāsir ibn Mabkhūt. The only sections which have stood out against them and solidly supported the Imam are the Ahnum, Āl Ahim, Zuleimah, and the southernmost tribes, the Beni Surih and Arhab.

The country of the Hāshid is by no means uniformly fertile, and, in consequence, there are many nomad sections. Theoretically taxes are payable to the Imam, but of late years they have mostly found their way into the coffers of Nāsir ibn Mabkhūt. The Seyyids are very powerful in the Hāshid country, Hūth being their most important centre in the Yemen after San'ā and Sa'dah. They stand with the Imam, or against him, according to the favours they receive from him. His meanness and parsimony seem to have sent the majority into Nāsir ibn Mabkhūt's camp.

The tribes which follow are placed in the order of what is believed to be their numerical and political importance, irrespective of their geographical position.

i. HIMRĀN

Chief Sheikhs :—

Nāsir ibn Mabkhūt.

Tall, powerfully built, fair skinned with a small white beard. About sixty. Ambitious and unscrupulous. Rules chiefly by fear. Is rich through taxes levied on his people. His two chief sons are Hamūd (age about 35) and Nāsir (age about 25). His chief strongholds are at Hamri, Habūr, and Dhōfir.

Sālih ibn Muslih.

Nephew of Nāsir ibn Mabkhūt and his most important lieutenant. Age about 40. Is rich and generous, and well liked by the people. Lives at Hamri.

Range :—

(*a*) The majority live in villages between Khamir and Hūth.

(*b*) There are several small sections in Wādi La'ah and Hajjah.

The Himrān traders travel over most of the Yemen. There are many of them in San'ā and Hodeidah.

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Sub-Tribes :—

(*a*) Settled between Khamir and Hūth :—

Dhu 'Ali, Dhu Mufarrih, Dhu Quteish, Beni Ma'mar, Dhu 'Ainash, Beni Shatir, 'Useimāt, Beni 'Amr, Dhu Hibah, Beni Jadā'an.

(*b*) Nomads, extending chiefly to the west :—

Beni Qeis, Dhu Mana', Beni Shāwiyah.

(*c*) Settled in Wadi La'ah and Hajjah :—

Beni Sirah, Deyaba', Āl 'Amr.

ii. DHU 'UDHRAH

Chief Sheikhs :—

Sālih ibn Ma'id el-Moghrabi.

Living in Khartūm. A firm friend of Nāsir ibn Mabkhūt and a well-known warrior. Age about forty.

Mas'ūd el-Barak.

A rich man of about sixty. Is anti-Imam, but reported to be a coward.

'Ali ibn Sālih.

Supporter of Nāsir ibn Mabkhūt.

Range :—

(*a*) Due north of Hūth to Qāfilat 'Udhr, and to the east and west of the latter place.

Chief villages : Qāfilat 'Udhr, Butanah, Khartūm, Sadān, Haddad.

(*b*) A small section in Sherāf near Hajūr.

The Dhu 'Udhrah are traders, farmers, and shepherds. Their country is fertile and gives good crops. Those in Sherāf favour the Imam ; the rest are discontented with him, with the exception of the Beni Jukhdim.

Sub-Tribes :—

(*a*) Settled in the neighbourhood of Qāfilat 'Udhr :—

Beni Jukhdim, Beni Shosah, Beni Barak, Dhu Hatum, Beni Hilāl, Dhu Sukeibāt, Dhu Tamīm, Beni 'Arif, Beni Hadayān, Beni 'Anzah.

(*b*) Nomads round Qāfilat 'Udhr :—

Beni Hizein, Beni Jarad, Āl el-Wādi, Dhu Hātim, Beni Miqdad, Beni Bukr, Beni 'Aishan, Beni Sa'd, Hawāzim, Āl Mahsūr.

(*c*) Settled in Sherāf :—

Beni Hafaj, Beni Shammam, Beni 'Akm.

iii. DHU FARI‘

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Chief Sheikhs :—

Dirhem ibn Yahya Fari‘.

One of the chief Sheikhs of Hāshid, and a friend of Nāsir ibn Mabkhūt.

Ahmed ibn Yahya Fari‘.

Brother of above. Was subsidized by the Turks in 1911, and refused to rebel with his brother against the Imam. The latter attacked him and drove him out. He now lives chiefly in San‘ā. Is in the confidence of the Imam and was chosen by him to take letters to the Sherif of Mecca in the autumn of 1915. He has little influence in the tribe.

‘Ali ibn Yahya Fari‘.

Brother of the above. Sides with Dirhem.

Hizām ibn Qasīm.

An important Sheikh in the tribe.

Range :—

From Wādi ‘Amashīyah through Qā‘ el-Harf to Dhibin. Chief villages are Madhakah, El-Moghrabi, Khaiwān, ‘Unqān.

The majority of the tribe are nomadic and rich in camels, cattle, and sheep.

Sub-Tribes :—

Suweidah, Āl Kethīrān, Beni Ibrāhīm, Beit en-Nefeish.

iv. SUFYĀN

Chief Sheikhs :—Munāsar el-‘Useimi.
‘Ali ibn Seilah.
‘Abdullah el-Gharbi.

The above support Nāsir ibn Mabkhūt.

Range :—

From Wādi ‘Amashīyah to Qāfilat ‘Udhr and west to Wādi Ahnum. Chief villages are Hajeirah and Mahāsir.

Sub-Tribes :—

(*a*) Settled :—

Beni Hilāl, Dhu ‘Akam, ‘Useimāt, Beni Ghanim, Damaj, Beni Nūf, Dhu ‘Ibri, Beni Jurmān, Beni Khazan, Beni Turab.

(*b*) Nomads :—

‘Awāmir, Beni Dhobyān, Āl Thawābah, Beni Fuwāz, Beni Shuheid, ‘Ateibāt.

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v. Ahnum

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Chief Sheikhs :—

Qasīm Shebīb.
Supporter of the Imam and opposed to Nāsir ibn Mabkhūt.
Seyyid Ahmed el-Madani.
Representative of the Imam.

Range :—

Wādi Ahnum and Bilād el-Hajar. Chief villages are Madān, Sūq el-Hajar, Jashīsh, Jelīlah, and Sameikah.

The Ahnum are a rich trading and agricultural community, and less quarrelsome than most of the other tribes of the confederation.

Sub-Tribes :—

(*a*) Settled :—
Beni Dubb, Dhu Sukeibāt, Beni Kindah, Āl Hāyim, Āl Mesh-hadi.
(*b*) Nomads :—
Beni Mohammed, Beni Harrāsh, Beni Sālih, Dhu Shahi, Beni Murdān, Beni Qureitah, Beni Sa'd, Beni Weil, Beni Hatum, Āl Khubeishah.

vi. Beni 'Arjalah

Chief Sheikhs :—

Ahmed el-Na'māni.
Sālih 'Arjalah.
Qasīm 'Arjalah.
The above are allied with Nāsir ibn Mabkhūt.

Range :—

West of Shehārah. The country is fertile, and they are chiefly settled.

Sub-Tribes :—

(*a*) Settled :—
Beni Hamzah, 'Aneizah, Beni Saqaf, Beni Dinar, Āl Manāsīr, Beni Ahmed, Beni Khureimah, Qawāsim, Sherāfah.
(*b*) Nomads :—
Beni Shuqarah and Beni Sha'lān

vii. Suleimah.

Chief Sheikh and representative of the Imam :—

Seyyid Lutf Sari.

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Range :—

Between Khamir and Habūr. Entirely settled and agricultural. Supporters of the Imam.

Sub-Tribes :—

Beni Tamīm, 'Ajeilah, Āl Shadad.

viii. Āl Ahim

Chief Sheikhs :—

Abu Nā'ib.
Seyyid Ahmed Dabwān.
'Ali Sahil.
All firm adherents of the Imam.

Range :—

West of Ahnum and north of Hajūr. Mostly settled.

ix. Khiyar

Chief Sheikhs :—

'Ali ibn 'Ā'idh Shuweit.
An important man. Follower of Nāsir ibn Mabkhūt.
Sālih ibn 'Ali.

Range :—

Round Sūq el-Ghill, their chief market-place, due south of Khamir.

Sub-Tribes :—

Beni Qeis, Wad'ah.

x. Jaraf

Chief Sheikhs :—

Seyyid 'Ali and Husein 'Asheish.
Hereditary Sheikhs living at Sinnatein. Rich men. Partisans of Nāsir ibn Mabkhūt.

Range :—

Khamir to Ghail, inhabiting the same country as the Khiyar. Cultivators and traders.

Sub-Tribes :—

Beni Surein, Beni 'Aishah, Beni Mālik, Beni Ghathimah, Beni Muhsin, Dhu Zeid, Beni Sinān.

xi. Ahl el-Wādi

Chief Sheikh :—

Dabwān ibn 'Anz.

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A well-known warrior. Age about 35. Supports Nāṣir ibn Mabkhūt. Lives at Debbah.

Range :—

Khish Khash and Jebel Ghurbān to Khamir.
Chief villages are Debbah, Rahābah, and Qa'dah.

Sub-Tribes :—

(*a*) Settled :—
Beni el-Faqīh, Dhu Husein, Beni Harrāsh, Beni Nāji'.
(*b*) Nomads :—
Beni Madhkūr.

xii. Kharif

Chief Sheikh :—

Qā'id ibn 'Ali.
Partisan of Nāsir ibn Mabkhūt.

Range :—

South of Khamir. All settled.

Sub-Tribe :—

Āl 'Amrān.

xiii. Beni Sur'

Chief Sheikhs :—

Sakhr ibn Khālid.
Ahmed Wahhās.
Supporters of the Imam.

Range :—

East and north-east of 'Amrān in the district of Qā' el-Būn.

Sub-Tribes :—

Beni 'Atīf, Beni Zuheir, Beni 'Ajlān, Beni Deheish, Beni Hujrah, Beni Suleimān, Beni Mukram, Āl 'Ardan, Beni Harbah, Sharakwah.

xiv. Arhab

Chief Sheikhs :—

Muhsin el-Qaramāni.
Thābit ibn Yahya Dugheish.
Seyyid 'Ali el-Arhabi. } Representatives of the Imam.
Seyyid 'Ali ibn el-Mutawakkil }

Range :—

All settled in the district of Qā' el-Būn. Pro-Imam.
Chief villages are Hijrah, 'Uri, Mahak, Duneidān, Sa'i.

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Sub-Tribes :—

Beni Bu'sān, Beni Adham, Beni 'Afar, Beni Mezwād, Beni Laqamah, Beni Jalīd, Beni Dugheish, Beni Dhofār, Beni Hideyah, Beni Harash, Beni Qafan.

B. BEKĪL

The Bekīl are mainly settled in the oases of Barat, Ruhub, and Khabb, which lie some days to the NE. of the Hāshid territory, and they are engaged chiefly in the raising of horses and sheep. The most powerful tribe both in numbers and in military prowess is that of the Dhu Mohammed, whose Sheikhs have nearly all followed the fortunes of Nāsir ibn Mabkhūt. The Bekīl tribesmen do not find their home-country sufficient for all their needs, and many have emigrated to Jauf and different parts of the Hāshid country. Thus whole tribes are found in the latter, such as the Beni Mālik near Shehārah and the Beni Jabr round Sūdah, while there are still in Hajjah, Wādi Shīrs, and Mahweit survivors from the old days when the Bekīl Sheikhs were all-powerful in those districts. The Bekīl and Hāshid Sheikhs are on terms of close friendship with the Dhu Husein of Jauf, so much so that the latter are sometimes spoken of as a part of the Bekīl. But there is no doubt that the Dhu Husein are descended from the Ashrāf (Sherifs), and they are therefore dealt with separately. The chief Sheikhs of the Bekīl are 'Abdullah ibn Ghazeilān, Yahya ibn Yahya esh-Shā'if, Nāji' ibn Yahya and Abu Harbah. No personal details are known about them except that they rose with Nāsir ibn Mabkhūt in 1911 against the Imam and have followed his fortunes ever since. The influence of the Seyyids of Hūth is almost as strong amongst the Bekīl as amongst the Hāshid. The Emir Seyyid Ibrāhīm Muhsin er-Rusās of Hūth is their chief Hākim Sherā'i, and he has agents all over their country collecting tithes.

The chief Bekīl tribes are as follows :—

i. DHU MOHAMMED

Chief Sheikhs :—

'Abdullah ibn Ghazeilān, of Dhu Ghazeilān.
Yahya ibn Yahya esh-Shā'if, of Shā'if.
Nāji' ibn Yahya, of Āl Ausat.
Abu Harbah.

Range :—

(*a*) The majority in Barat. Chief villages : Sūq el-'Anan and Rajuzah.

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101 (*b*) Small sections in Wādi Shīrs, Mahweit, and Hajjah. Traders, shepherds, and horse-breeders.

•619 *Sub-Tribes* :—

622 (*a*) Settled in Barat :—
Dhu Ghazeilān, Shā'if, Āl Ausat, Āl 'Anan, Āl Abu Ras, Dhu Nafeishān, Āl Na'mān, Āl 'Arif, Dhu Hadeyān, Beni Hejlān.
(*b*) Nomads in Barat :—
Sheradrah, Beni Hātim.
(*c*) Settled in Hajjah :—
Dhu Ghazeilān.
(*d*) Settled in Wādi Shīrs :—
Āl Tufeyān. (Muhsin and 'Ali Tufeyān.)
(*e*) Settled in Mahweit :—
Beni Hebeish. (Naqīb Ahmed ibn Hebeish.)

ii. ĀL QA'AITI

Chief Sheikh :—
Yahya el-Qa'aiti.

Range :—
Khabb.

Sub-Tribes :—
Nomads : Ghufārah and Rimanah.

iii. NIHIM

Chief Sheikhs :—
Mohammed ibn Misān.
Sālih el-'Awaj.

Range :—
Round Jebel Lōz in Barat.

iv. BENI JABR.

Chief Sheikhs :—
Sa'd ibn Ahmed et-Tarāf.
'Abdullah et-Tarāf.

Range :—
Mostly settled near Sūdah in the Hāshid country.

Sub-Tribes :—
Beit en-Nini, Beni Nini.

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v. BENI MĀLIK

Chief Sheikhs :—

Ibn 'Ajmān.
Mohammed el-Kamarāni.

Range :—

Settled south of Beni 'Arjalah in Hāshid country. Chief villages are Rahābah, Harfah, Sayat, Heifah.

Sub-Tribes :—

(*a*) Settled :—

Beni Sinān, Beit el-Haddi, Dā'ūdah, Beni 'Askār, Beni Iswid, Beni Thaqāfah, Beni Kenānah.

(*b*) Nomads :—

Beni Dā'ūd, Beni Fadl, Beni Misbah.

22. *Beni Hubeish*

A Zeidi tribe about 40 miles west of San'ā. Revolted with the Kam'ālah and other Zeidi tribes under Emīr esh-Shibi against the Turks in 1914.

23. *Beni Hibah*

A small Zeidi tribe under the Imam to the east of the Beni Aslam in Hajūr.

24. *Hufāsh*

A tribe between Jebel Melhān and Bājil. They are Zeidis and belong to the Imam, though they come immediately under the authority of the Turks, whom they hate. They are allies of their northern neighbours the Sāri and Mahweit, and also with the Bura' of Jebel Bura'. Chief Sheikh is 'Ali ibn Yahya.

25. *Beni Husein*

A small Zeidi tribe just to the NW. of Hisn Jemīmah and west of the Beni 'Udhāqah and Jebel Meswar. Pro-Imam. Sheikh, Ahmed Husein. Formerly under Seyyid Ahmed ibn Mohammed el-Kaukebāni, Emir of Kaukebān and the surrounding country. Seyyid Ahmed was defeated by Mukhtār Pasha and died in captivity at San'ā. His family, Beit Sherāf ed-Dīn, fled to Hūth. There is a small Turkish garrison at Hisn Jemīmah.

26. *Dhu Husein*

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The Dhu Husein are a powerful tribe of Sherifial descent inhabiting the fertile oasis of Jauf. Although somewhat isolated by reason of the distance which separates them from the main centres, they have always kept in close political and commercial touch and have played an important part in the history of the Yemen. Their relations have always been intimate with the Hāshid wa Bekīl, so much so that they are sometimes spoken of as forming an integral part of that confederation. The troubles between the latter and the Imam have had their effect on the Dhu Husein and drawn them into two opposing camps, of which the larger seems to have remained faithful to its old allegiance.

There are several Sheikhs who appear to rank equally in importance. Of these, Sherif Ahmed ibn Husein has always supported the Imam and gave him valuable help against the Turks in 1911. Sherif Muhsin ibn 'Abdullah is also a trusted friend and was sent by the Imam to Aden on a political mission in August 1914. Previously he had commanded an army against the Idrisi.

The chief opponent of the Imam and a close friend of Nāsir ibn Mabkhūt is Husein ibn Thawābah.

The tribe is noted for its fighting qualities, and its Sheikhs are better educated than is commonly the case in Yemen, their capital, Matamah, being a well-known centre of learning. The Dhu Husein go in largely for horse-breeding, and own perhaps the best pedigree stock in Southern Arabia.

The chief sub-tribes are:

Āl Thawābah (Sheikh Husein ibn Thawābah); Beni Furyān (Sheikh Suleimān ibn Ahmed); Dhu Gheilān; Āl Wajhah (Sheikh Nāsir el-Akhram); Dhu 'Akam; Beni 'Aseyān; Beni Hāshim.

27. *Beni Ismā'īl*

A small Shafei tribe in the mountains round Menākhah, numbering about 2,500 souls, and neutral during its siege in 1911. They are now under Turkish domination. They are brave and well armed. Their country is fertile, producing coffee and cereals. The chief Sheikh is 'Ali Muhsin Yahya. The chief clans are: Āl Jaradi, Āl Jebāli, Beni 'Atīyah, Beni Bisher, and Beni Rajab. The chief villages are Masāribah, Jalbein, Jurn Ja'dal, and Jurn 'Arah.

28. *Jāmi'*

A Shafei tribe just north of Loheia and east as far as Zāhirah, which is their chief village. In 1911 they fought the Turks on

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behalf of Idrīsi, but they are now close allies of Ibn El-Heij of the Wa'zāt. The chief Sheikh is Mohammed Zeid, who comes from the Ashrāf of Sabia, and is Mudīr of Zāhirah. He is under his cousin Sherif Hamūd, the Kaimmakam of Loheia, who lives at Mutāridh, nd governs the Beni Jāmi' and Wa'zāt.

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29. *Jemīmah*

A small Zeidi tribe living round Jebel Jemīmah, about 15 miles east of Qufl in Hajūr. They are outside Turkish jurisdiction, and are ruled by the Imam's nominee, Seyyid Ahmed ibn Qasīm. Their chief Sheikh is 'Ali ibn Nāsir.

30. *Beni Juma'ah*

A powerful and independent Zeidi tribe, partly nomad but chiefly settled, living in the country north-east of Abu 'Arīsh almost to Jebel Razah. Eight years ago the important Sheikh, Seyyid ed-Dahyāni, at that time Emir of Sa'dah and district, quarrelled with the Imam and fled to the Beni Juma'ah for protection. Since then he has lived with them and established a firm place for himself amongst them. He is a great friend of the Idrīsi, whom the Beni Juma'ah also support.

31. *Kam'ālah*

A Zeidi tribe about 40 miles west of San'ā, which revolted with the Beni Hubeish and others against the Turks in 1914 under Emīr esh-Shibi.

32. *Khaulān*

There are two branches of this tribe.

(1) Khaulān et-Tawāl. A Zeidi tribe to the east and south of San'ā, inhabiting the country on either side of Wādi Meswar. They are settled and agricultural, and number 7,000 to 8,000 fighting men. Kibs, 3 hours due east of San'ā, is their chief town, and the head-quarters of the influential Seyyid family of Kibs. Seyyid Ahmed Mab'ūth el-Kibsi and his brothers Seyyid Husein and Seyyid Mohammed ibn Ismā'īl are the heads of the family. The Khaulān have always fought for the Imam. The representative of the Imam, who is responsible for the collection of tithes, is Seyyid 'Abbās. The Khaulān dislike the Anīs, and fought them 12 years ago owing to the expulsion of a Khaulāni from Anīs.

101 They trace their descent to Ghassān. Sālih ibn Mohammed et-Tawāl is the most important Sheikh of this tribe.
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The chief clans are: Beni Jābir ('Abdullah ibn Sa'īd el-Jabri), Beni Kibs (Seyyid Hasan ibn Mohammed el-Kibsi), Yemanyatein ('Abdullah es-Sufi), Beni Dhobyān ('Ali Mahdi Shudeiq), Sihmān ('Ali ibn Yahya el-Qādhi), Beni Sihām (Muhsin ibn Muhsin en-Nini), Sa'b (Sālih ibn Mohammed Talwah).

The chief villages are: Husn Dhobyatein, Dhobeinah, Qada', Beit Nini, Qarwah, Marbūk, Tanam, Shafīq.

(2) Khaulān esh-Shām. A strong fighting Zeidi tribe in the fertile country between Jebel Murran and Jebel Razah due west of Sa'dah. They are related to the southern Khaulān, but are too far off to be in touch with them. They have a good fighting reputation and are allied with the Beni Murran, the Āl 'Ammar, and the Sahār in opposition to the pro-Idrīsi tribes of Jebel Razah. The Imam has a fortress at their chief village, Saqein, from which his representative and one of his chief military leaders, Seyyid Qasīm Seifi, governs the tribes of the district. Here lives also the Paramount Chief, Sheikh Jum'ān ibn Safīq. The country is said to contain gold, and is rich in wheat and coffee, of which last a large quantity is exported into Asir through Dahrān.

Chief divisions: Beni Quteim (Sheikh El-Jā'fari), Āl Thureim (Sheikh El-Hajj), Beni Kumamah (Sheikh Abu Qutābah), Beni Juma'ah (Sheikh Jum'ān ibn Safīq), Kadubah, Marwah (Seyyid 'Abd el-Bāri), Mansūrīyah (Ahmed Yahya Bahr), Quti' (Mohammed Hamūd), Ghanamīyah, Āl Fudhah and Beni Qobah (Sheikh 'Abd el-'Azīz ibn Fudhah), Beni Hāshim (Sheikh 'Abdullah 'Adham), 'Anazah (Sheikh Dabwān). Seyyid Ahmed Yahya Bahr is of great influence in the Tihāmah and looked on by the Suleil, Qahrah, 'Absi, and Zaranik as their religious leader.

Chief villages: Saqein, Tawīlah, and Shi'bah.

33. *Kheirān*

A small and unimportant tribe, allied to the Aflāh, to the east of the Beni Aslam, in Hajūr. Half Zeidi.

34. *Beni Khotab*

A small Zeidi tribe settled about three hours' journey S. of Menākhah. They number about 2,300 souls, and are under the Turks. Chief Sheikh: Husein el-Mudmāni. Chief villages: Hasabar, B. 'Atab, Juda, Beit Madar, Mujwarat el-Kirham.

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35. *Kokha*

A tribe near Mocha, which fired on a ship's cutter of H.M.S. 101
ama and killed two men late in 1915. The Sheikh was made 619
risoner, but disavowed complicity, and after being taken to Aden
was released. Commerce between Aden and Kokha was forbidden. 622
The Sheikh is a figurehead and powerless, but inimical to the Turks.

36. *Mahweit*

A Zeidi tribe just south of Jebel Milhān. They are directly administered by the Turks, but are in favour of the Imam, and are allies of their southern neighbours the Hufāsh, Sāri, and Bura' of Jebel Bura'.

37. *Makārimah*

A small remnant, numbering about 2,600 men, of the house of Makrami, the ruling family of Yām, still left in the district of Haraz. For 12 years the Makramis held the Emirate of Heima, Haraz, Menākhah and district by gift from the Imam Muhsin, but they were expelled by Mukhtār Pasha in 1872. Their followers who remained behind have little political importance now, and are chiefly engaged in trade. Like the rest of their tribe they are of Ismā'īlīyah sect. In 1911 they fought for the Turks against the Imam. They occupy the villages of Mughāribah, Safīyah, Beit el-Hūd, Khiyam, Beit el-Ghail, Beit el-Akhbari, and Qushamīn. Their chief Sheikh is Qā'id el-Luf, who lives at Mughāribah. They are continually at feud with the Shafei, Zeidi, and Dā'ūdīyah tribes of the vicinity.

38. *Manāri*

The mercantile tribe of the district between Loheia and Hodeidah, peace loving and settled. Their chief village is Munīrah ; Seyyid Mohammed en-Niha is their principal Sheikh. They come under 'Abdullah Pasha el-Bōni and possibly are a section of the Beni Suleil.

39. *Beni Marhab*

A small Zeidi tribe immediately to the west of Zufeir, who come under the Kaimmakam of Hajjah, and are of no political importance.

40. *Masār*

A Zeidi tribe in the mountains round Menākhah, who were neutral during its siege in 1911. They inhabit the Masār block of hills which bears WNW. of the town and ends west of it. The

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101 chief sheikh of Masār and the villages round it is Ahmed el-Jans,
•619 a man of about 55 and a large landowner.

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41. *Beni Matar*

A strong Zeidi tribe in the fertile country between Wa'lān and Mefhaq, just north of the Anīs, with whom they are on good terms. They are hostile to the Imam, who assassinated their chief Sheikh, Ibn Rumāh, whilst a guest of his at San'ā in 1905. At present Mohammed ibn Hasan Rumāh is their head, appointed Mudir by the Turks. 'Ali ibn 'Ali es-Salāmi of Hijrat Ibn Madi is another important chief.

42. *Mekhādir*

A small Zeidi tribe half an hour south of Jiblah. For many years they were ruled by representatives of the Wad'ah section of the Hâshid, until Mukhtār Pasha subdued Yemen and banished Ahmed ibn Muqbil el-Wada'i to his own country.

43. *Mesrūh*

A small Zeidi tribe under the Imam, just to the south of the Khamsīn, in the mountains about 30 miles east of Mīdi.

44. *Metwah*

A tribe in the mountains round Menākhah, which was neutral during its siege in 1911. Of the Dā'ūdīyah sect.

45. *Ahl Milhān*

These live in a mountain district N. of Wādi Sardūd and E. of the Suleil country. It is a small district but very fertile, with a population estimated at 10,000. The principal Sheikh is Ibrāhīm Hasan es-Sujaf of Khuslah. The clans are: Ma'zibah, Habbāt, Beni Useifri, Hamdān, Beni 'Ali, Jubah, Yamamīyah, Beni Wahhāb, Āl 'Asabah, Āl Khuslah, Surub, and Āl Mahras.

46. *Beni Mohammed*

A small tribe east of Kamarān. South of the Beni Qeis and between Zeidīyah and the hills. Sheikh, 'Ali Saghīr. 250 fighting men.

47. *Muqātil*

A warlike tribe in the hilly country between Menākhah and Mefhaq, Hīsn 'Awwād being their chief fortress. During the siege

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of Menākhah in 1911 their country was overrun by the Imam's troops, and they fought against him in self-defence. They bear no love to the Turks, but on that occasion were glad to receive arms and food from the Kaimmakam of Menākhah in return for their help. They are of the Dā'ūdīyah sect and are markedly hostile to their Zeidi co-religionists, such as the Anīs. They muster between 2,400 and 2,700 fighting men, and are allied with the Beni Murrah and Beni Ahlās.

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48. *Beni Murrah*

A small tribe of the Dā'ūdīyah sect, inhabiting with the Muqātil and Beni Ahlās, their allies, the country between Menākhah and Mefhaq. They have no love for the Turks, and equally little for the Imam and his followers, whom they fought in 1911. They number about 2,500 souls and their mountainous country produces coffee and *kat*. The chief Sheikh is Hibah Murrah, a rich old man. The chief villages are: Luqmat el-Qādhi, Hamīdi, Luqmat el-Miq'ab, Hisn Ibn ez-Ziyād, and Zayah.

49. *Beni Murran*

The Beni Murran inhabit the rich coffee country round Jebel Murran which lies a few miles W. of Sa'dah. Their chief village is at Tawīlah on the slopes of Jebel Murran. The tribe, reported strong, supports the Imam and fought for him against Idrīsi in 1911. Hizām ibn Qā'id et-Tawāfi is Paramount Chief, and the Imam's representative is Seyyid Qasīm ibn Yahya. The chief divisions are Beni Sa'd, Beni Dheiba'i, Hawāzim, Hijrah, and Hadahidah.

50. *Qafalīyah*

A small Zeidi tribe attached to the Imam, north-east of the Beni Aslam in Hajūr.

51. *Beni Qeis*

The Beni Qeis occupy Wādi Maur and Wādi La'ah from their confluence near Raighah for a day's march E. The country is well watered with springs and running streams. Their hill camels take over caravans coming from the plains and carry up the traffic through the difficult passes leading to Sūq Shiris and Hajjah. The principal Sheikh is 'Abdullah Pasha el-Bōni of Raighah, whose father was Kaimmakam and very influential. But the Beni Qeis now incline towards the Idrīsi. They are about 2,000 men. The principal villages are Raighah, Tōr, and Musallam.

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52. *Quhrah*

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An important tribe on the first stages of the Hodeidah–San'ā road from the sea, for about 50 miles E., as far as Hajeilah. Their neighbours are: on the N. the Jarābihah; E. the tribes of Jebel Haraz and Jebel Bura'; and S. the 'Abs. Between the coast and Bājil, 25 miles, the country is mostly desert, and the inhabitants live in temporary huts in the Khabt: but E. of Bājil there is cultivation. The Quhrah own many camels, and transport from Hodeidah to Hajjeilah is mainly in their hands. They can put from 3,000 to 4,000 men in the field, and they gave valuable help to the Turks in 1911 when these occupied the Zahab heights. They are generally at feud with the Beni Suleil.

The chief Sheikh is Mu'āfa Sherāf. Others are Hasan 'Abdullah and Ibrāhīm 'Ali. The chief villages are: Bājil (Sheikh 'Ayad ibn 'Ali Humeidah), Buhāh, 'Ubāl, and Hajjeilah (Seyyid Husein 'Ali).

53. *Rada'ah*

A Zeidi tribe living round the town of the same name ESE. of Dhamār. They are descended from Qahtān, and are chiefly cultivators and traders. Their chief Sheikh is Hamūd ibn Mohammed, who comes under the Turkish mutesarrif of Rada'ah.

54. *Rahāminah*

A small tribe south-west of Zebīd between Zebīd and Wādi Suweirah.

55. *Ahl Razah*

A Zeidi tribe living round Jebel Razah to the west of the Khaulān esh-Shām and Sa'dah. They are supporters of Idrīsi, and their country was the scene of the first fighting between Idrīsi and the Imam in 1912. Their chief fortress is Hisn en-Nazīr, situated on the slopes of Jebel Razah. The country is fertile, and coffee is largely grown, while there is said to be gold in the mountains. They claim descent from Khazraj, and acknowledge as chiefs Sheikh Ahmed ibn Sālih and Seyyid 'Ali ibn Huseini. The chief clan is the Dhu Hātim (Sheikh Sa'd 'Abdullah). Seyyid Yahya 'Arār ibn Nāsir, one of Idrīsi's chief muqdamis, administers the country of both the Ahl Razah and the Beni Juma'ah.

56. *Ahl Reimah*

The Ahl Reimah occupy the fertile Reimah massif, always spoken of by Arabs as the finest district in Yemen. Coffee, fruits of all

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sorts, and cereals are produced. The district is bounded on the N. 101
by J. Bura‘ and Wādi Sihām ; E. by Salfīyah and J. ‘Utmah ; S.
by Wādi Reimah, and W. by the ‘Abs and Zaranik districts. The 619
Sheikh is Murshid ibn Mohammed el-Jābi, who is Turkish Kaim-
makam. The Mudir is Seyyid Mahmūd. There are said to be 622
seventy Sheikhs and seventy districts in J. Reimah, and a total strength of over 50,000 men. The principal clans are : Beni Waghid, Jad, Sa‘īd, Walīd, Mukhtār, Tuleibi, Mas‘ab, Ghuzi, Nomah, Yafuz, Ahl Dalamlam, Beni Harazi, Ahmed, Khudam, Ahl Jābi, and Beni en-Nahāri. The last defeated a Turkish expedition sent to collect taxes in 1914 and captured the Kaimmakam of Menākhah. Their chief Sheikh is Seyyid ‘Abdullah en-Nahāri. His brother, the late Sheikh, Yahya, was defeated by the Turks, and died a captive. This clan is generally on bad terms with the Anīs.

Principal villages : Jābi (head-quarters of the district and of Sheikh Murshid), Raubat en-Nahāri (Sūq of Sheikh Murshid), Kusmah, ‘Alujah (Sūq of Sheikh Mahmūd), and Hadīyah.

57. *Beni Sa‘fān*

A tribe in the mountains WNW. of Menākhah, and separated from it by the Masār block of the Dā’ūdīyah sect. They helped the Turks in 1911, and ‘Abdullah Beshīr, their Sheikh, by his friendly co-operation, enabled the Turks to turn the Imam's flank and relieve Menākhah. He is about 65, an experienced fighter. The tribe is a large one, numbering nearly 10,000 souls. It is generally on bad terms with the neighbouring Shafei, Zeidi, and Ismā‘īlīyah tribes.

The chief clans are : Beni ‘Ali Yahya and Beni Hārūn. The chief villages are : Metwah, Za‘lah, Ashkar, Jari, Sharaji, Mujwan, and Hijri.

58. *Sahār*

The Sahār are a fairly numerous tribe, of which the settled portion lives in and round the town of Sa‘dah and is engaged in agriculture and trading. Owing to internal disunion and an absence of tribal feeling it does not possess the political importance which its numbers should warrant. The villagers are all under the authority of the Imam, but the nomads are almost completely independent and are accustomed to range far afield to the north and east in the direction of Nejrān and Barat. The tribe keeps on good terms as a rule with its neighbours, the Hāshid and the Arabs of Khaulān esh-Shām.

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101 'Ali Ma'wad is the chief Sheikh of the settled portion. Seyyid Ahmed and Qasīm el-Hāshimi are the representatives of the Imam.

● 619 Settled :—

622 Chief clans : Beni Hāzim (Sheikh Tabrān Muqbil), Beni Sa'd (Sheikh Taheir), Beni Hamdān and Āl Nuqeim (Sheikh Hamdān el-Jirbi), Beni Dhufeir (Sheikh 'Abdullah Dahmi), Beni Sineidar (Sheikh Ahmed Sineidar), Beni Hurān and Beni 'Umarah (Seyyid Qasīm), Beni Jurmān (Ahmed el-Hāshimi), Beni Juma'ah (Sheikh Dahmash).

Nomads :—

Chief clans : Āl Sinān and 'Amālaqah (Sheikh Sālih Qādir), Beni 'Ajlah and Beni Hureimah (Sheikh Ibn el-'As), Beni Shāmi and Beni Beddar (Sheikh 'Ali el-Wada'i), Beni 'Awad and Beni Haddād (Sheikh Mansūr el-Haddād).

59. *Sāri*

A tribe just north of the Hufāsh and south of the Ahl Jebel Milhān, whose chief Sheikh is Sālih ibn Muslih. They are Zeidis and under the Imam, but their country is administered by the Turks, whom they hate. Allied with their northern neighbours, the Mahweit, also with the Hufāsh and Bura'.

60. *Senhān*

A small Zeidi tribe stretching from just south of San'ā to Mehāqarah and the northern edge of the Bilād er-Ruhus. On the east they are bounded by the Khaulān. They are entirely devoted to cultivation, and number about 700 men. Seyyid Mohammed Sibsib of Mehāqarah is the chief Sheikh. The tribe is loyal to the Imam, who has his representative, the Qādhi Lutf ez-Zubeir, living there.

The chief villages are : Na'd, Jūzah, Qulfān, Hazyaz, Lubād, Safīyah, Mehāqarah, and Sha'asān.

61. *Serbih*

Their stronghold is Da'ān, 3 hours north of 'Amrān. Their chief is Sheikh Rājih, who was granted the grade of Mirmirān before the Constitution and was made Pasha to secure his loyalty, but he remained staunch to the Imam and fought against the Turks in 1911. Peace was signed at Da'ān between 'Izzet Pasha and the Imam in 1911.

62. *Ahl Sha'ir*

A large and peaceful tribe inhabiting the district round Jebel 101
Sha'ir in Southern Yemen. They cultivate *kat* and cereals in the
fertile valley of Wādi Bana. Their paramount Sheikh is Sālih ibn 619
Yahya Hizām, of the Beni Hizām, who comes under the Kaim-
makam of Qa'tabah. Sheikh Hajj el-Kabs of the Beni Kabs and 622
Yahya el-Qeishi are also important men in the tribe.

63. *Shamar*

A small Zeidi tribe attached to the Imam, north-east of the Beni Aslam, in Hajūr.

64. *Shemsān*

A small Zeidi tribe numbering about 1,000 souls, east of the Beni Ghill in Hajūr. They pay outward allegiance to the Imam, but are said to favour the Idrīsi. Their chief is Seyyid Yahya ibn el-Hādi.

65. *Beni Suleil*

The Beni Suleil occupy a large area from the coast opposite Kamarān to the foot of the hills below Jebel Milhān. On the north they have the Bu'ajah, Za'līyah, and Beni Qeis, on the east the Beni Qeis, and on the south the Hashābiri, who are perhaps really only one of their sections.

The main road, which runs north and south through the Tihāmah near the foot of the hills, passes through their country, as well as that of those other tribes mentioned above, and they and the Beni Qeis control the caravan trade going up to the Wādi Maur. Estimates of their numbers vary from 1,500 to 10,000 fighting men. The western part of their territory is desert, but they have a good deal of cultivable land under the foot-hills in the east.

The tribe supports the Turks, and their two chief men, 'Abdullah el-Bōni and 'Abdullah Kauzi, have each received the title of Pasha and been appointed Kaimmakam of Zeidīyah and Mudir of Kenāwuz respectively. They are friendly with the Wa'zāt but independent of them. Towards the Quhrah they are always hostile.

Their chief villages are: Zeidīyah (Sheikh 'Ali Nukar), Kenāwuz, Ibn 'Abbās, and Salīf on the coast. There are important salt-works at the last named, and a jetty where sea-going ships come alongside.

66. *Ahl el-'Ūd*

A large and peaceful tribe living about 13 miles north-west of Qa'tabah, and coming under the Turkish Kaimmakam of that place.

101 They live round Jebel Madra, and cultivate *kat* and cereals in Wādi Bana. Hizām es-Sayādi is their chief Sheikh.

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67. *Udhāqah*

A Zeidi tribe who claim descent from ‘Anazah and ‘Adnān, and live round Jebel Meswar to the west of ‘Amrān, where there is a strong fortress at present occupied by the Turks. Their Emir is Seyyid Mohammed ibn El-Hādi, a servant of the Imam.

68. *Wa‘zāt*

The Wa‘zāt occupy the country to the north of Loheia, which has been the scene of the recent fighting between the Turks and the Idrīsi. To the north Wādi ‘Ain and Wādi Wārith form the boundary between them and the pro-Idrīsi tribe of Beni ‘Abs; to the east are the Beni Nashar; to the south their boundary is the Wādi Maur, including Mutāridh and Ghanamah, but not Zāhirah, which belongs to the Beni Jāmi‘. Their chief villages are Mu‘lūq, near Jebel ‘Izzān in the district of Jarb, and Deiramshuma, a fortified Turkish post about an hour south of Wādi el-‘Ain. The paramount Sheikh is Hādi ibn Ahmed el-Heij, a staunch supporter of the Turks who, always anxious to encourage the Sunni opponents of the Idrīsi, have made him Pasha and Mudir of the district. He comes second to the Sherif Hamūd, one of the Ashrāf of Sabia who have seceded from the Idrīsi, and who as Kaimmakam of Loheia governs the Wa‘zāt and their allies, the Beni Jāmi‘. Ibn El-Heij has long been opposed to the Idrīsi, and three years ago the Idrīsi captured his brother ‘Abdullah and still holds him prisoner. With the Beni ‘Abs the Wa‘zāt have an ancient feud. During the Turko-Italian War Ibn el-Heij wavered in his allegiance and took money from the Italians, but in the past two years he has been most active on the Turkish side. In September 1915 he raided the Beni ‘Abs and was wounded. The Idrīsi retaliated by cutting off his supplies, and Ibn el-Heij, finding himself short of food, and his followers beginning to desert, appealed to the Imam for help. The latter sent the discouraging reply that he would send troops if they were fed.

The Wa‘zāt are reported to number between 1,500 to 3,000 fighting men. Sheikh ‘Ali Ibrāhīm is the most important Sheikh after Hādi ibn Heij.

69. *Ya‘bir*

A tribe of the Ismā‘īlīyah sect in the district of Haraz, which sided with the Turks against the Imam in 1911.

70. *Yām*

The Yām tribes form a powerful confederation. They stretch 101
from the northern boundary of the Bekīl in Barat up the Wādi
Nejrān and Wādi Habūnah far to the north in the direction of 619
Tathlīth and Wādi Dawāsir.

Joseph Halévy, the only European who has visited their country, 622
found it in 1870 a fertile and productive region inhabited by a well-to-do population. In religion they are Ismā'īlīyah and are known to the rest of Yemen as the Mu'tazilah or isolated sect; but as Wādi Nejrān was the last refuge of Christianity, and has remained far removed from external influence, it is possible that traces of the ancient worship still exist. Halévy was not long enough in the country to verify this, but the tolerance and even favour which he found extended to the Jews in Mikhlāf were hardly in the spirit of strict Mohammedanism. The religious chiefs are probably more orthodox than the bulk of the inhabitants, since they are in communication, not only with the chief Ashrāf of Yemen, but with the Āgha Khān, their spiritual head.

The ruling family is that of Makrami, descended from their famous ancestor who in the middle of the eighteenth century preached his reforming gospel from Nejrān to Hasa. About the middle of the nineteenth century they developed ideas of expansion and obtained from the Imam Muhsin in 1860 the Emirate of Heima, Haraz, and Menākhah. Their tenure, however, was short-lived, as in 1872 they were defeated and banished to their own country by Mukhtār Pasha. There is still a small remnant of the tribe, calling themselves the Makārimah, in the Haraz district, who fought for the Turks in 1911 but are chiefly traders and have little political importance.

The present Emir of Nejrān is Ismā'īl el-Makrami, who owes no allegiance. His tribesmen, however, are willing as a rule to serve as mercenaries with either the Imam or the Turks, if well paid. They have a reputation for ruthless bravery. Idrīsi has been in negotiation with them at various times during the present war, hoping with their help to force the Imam's hand against the Turks, but up to the present without result.

71. *Beni Zāfir*

A small tribe of Hajar el-Yemen living in Mikhlāf esh-Shems which is noted for its fruits, coffee, and *kat*. Formerly they were counted as in the Turkish Merkaz of Qufl, but after the treaty of 1911 between the Turks and the Imam they came under the juris-

101 diction of the latter. They are Zeidis, good fighters, and allied with the neighbouring Zeidi tribes of Beni Ghill and Beni 'Azīz.

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72. *Za'līyah*

622 A small tribe immediately to the south of Loheia and the Wādi Maur down to the Beni Suleil. They are independent of the Wa'zāt, their northern neighbours, and come under 'Abdullah Pasha el-Bōni. Sheikh Hādi 'Ali, living at Dār el-Muhannab, is their chief Sheikh. They number 400 men.

73. *Zaranik* (*Dharāniq*)

A powerful and warlike tribe divided into two sections, the Zaranik esh-Shām and Zaranik el-Yemen, and occupying the country between the sea and the hills from a few miles north of Beit el-Faqīh almost to Zebīd. The Zaranik have for long been a thorn in the side of the Turks, especially during the Turco-Italian War. Repeated expeditions have failed to subdue them, but latterly there have been reports that part of the highland section, under Sheikh 'Ali ibn Hamūd, have succumbed to Turkish bribes. Mohammed Yahya Fashīk, the chief of the lowland section and paramount over the whole tribe, living at Huseinīyah, nine miles north of Zebīd, has, however, continued to hold out stoutly. In November 1915 he made common cause with the Idrīsi in taking active measures against the Turks, and has succeeded in effectually cutting all communications in the Tihāmah from north to south. At the beginning of 1916 he was attacked by an irregular force from Mocha, increased by 300 Arabs under the leadership of Abela Effendi, the brother of Elias 'Osmān, Kaimmakam of Mocha, but unsuccessfully. In May 1916 he again took the offensive and looted the Turkish serai in Beit el-Faqīh. The two most important Sheikhs after Sheikh Fashīk, and closely allied with him, are Shāmi and Munāsar Saghīr of Kokar, chiefs of the Highland section. Other Sheikhs, of whom nothing is known save their names, are 'Abdullah Munāsar of Huseinīyah, Nāsir Jurmush, Ismā'īl Ahmed, Sheikh of Qaramshah, 'Abdullah Duneidinah of Zebīd, Ahmed Risqallah of the Āl 'Ali, Hasan Rīsh of Jīz, Samūd of Āl Mūsa, Hasan Mubārak Umm Faza', and Ibrāhīm Dhumbi of Direihimi.

74. *Zufeir*

Small Zeidi tribe 5 miles north of the Hajjah, with whom they are allied. They come under the Kaimmakam of Hajjah, but are said to dislike the Turks and to have lost confidence in the Imam.

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ambition to add fresh territories to his dominions and become the ruling force in the Hadhramaut.

He has three brothers, ‘Omar, Husein, and Manassar—all of whom he has quarrelled with and expelled from the country.

C. Oman

1. ‘*Abābid* (sing. ‘*Abbādi*)

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A tribe of the Oman Sultanate, numbering 250 souls; Hināwi in politics and Ibadhi in religion; settled at Felej Shirāh in Wādi Fara‘, in Western Hajar.

2. ‘*Abādilah* (sing. ‘*Abdūli*)

A tribe of Trucial Oman, numbering 1,200 souls; Hanbali in religion and Ghāfiri in politics; settled at Shārjah town, Ghāllah in Shameilīyah, Khaleibīyah, near Wādi Hām, and on Sheikh Shu‘aib Island.

3. ‘*Abriyīn* (sing. ‘*Abri*)

A tribe of Nizāri descent in the Oman Sultanate, belonging to the Ghāfiri political faction; in religion they are mostly Ibadhis, but a small minority are Sunnis. They are found in Dhāhirah at ‘Arāqi; in Western Hajar at ‘Awābi, at ‘Aqair in Wādi Shāfān, at Zāmmah and Hāt in Wādi Beni ‘Auf, at Beit el-Qarn in Wādi Fara‘, at Tabāqah in Wādi Beni Ghāfir, and at ‘Amq, Fashah, Maqamma, and Mabu in Wādi Sahtan; in Oman Proper at Bahlah, Farq, Ghamr, and Hamra: their number is estimated at 6,500 souls. They cultivate dates and corn and are generally a well-behaved and peaceable tribe. They are the real masters of ‘Awābi, but Bahlah is their tribal capital and Hamra their largest separate village.

4. *Beni* ‘*Adi* (sing. ‘*Adwāni*)

A tribe of the Oman Sultanate, numbering about 5,000 souls; Hināwi in politics, settled chiefly in Western Hajar at the villages of Sawālih, Murbah, Qasra, Ghashab, and Wabil in Wādi Fara‘, but also found on the coast at Quryāt and at Ghuweisah in the sub-vilayet of Saham.

Those at Ghashab belong to a section called Beni Bakr.

5. ‘*Ajam, or Persians* (sing. ‘*Ajmi*)

A tribe of the Oman Sultanate, numbering about 10,000 souls, mostly now arabized Shiahs; settled at Muscat town and in

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Bātinah at Masna'ah, Suweiq, Sūr esh-Shiyādi, Ghuweisah, Liwa, and Sohār; also in Ru'ūs el-Jibāl at Bakhah.

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6. *Āl 'Ali* (sing. *'Alīyi*)

A tribe of Trucial Oman, numbering 6,750 souls, including 140 families of Bedouins; Ghāfiri in politics and professedly Hanbali, though virtually Wahabite, in religion. The settled portion are at Umm el-Qaiwein, Shārjah, and Ras el-Kheimah; the Bedouins between Umm el-Qaiwein and Jezīrat el-Hamra and inland to Felej Āl-'Ali. They claim connexion with the Muteir of Nejd. There is a branch 3,500 strong in the Shībkūh district across the Gulf.

7. *Beni 'Ali* (sing. *'Alawi*)

A tribe of the Oman Sultanate, numbering 4,500 souls; Hināwi in politics and Ibadhi in religion; settled in Western Hajar at Wuqbah, Heil Beni 'Ali, Yanqul, Murri, and Felej Sedeiriyīn, and in Bātinah at Saham town. Their tribal capital is Yanqul. They are a leading Hināwi tribe who have generally supported the present ruling family of Muscat. They grow grain and dates.

8. *Beni Bu 'Ali* (sing. *'Alawi*)

The principal Ghāfiri tribe of the Ja'lān and Sharqīyah districts in the Sultanate of Oman. They are partly nomadic and partly settled: the Bedouin portion inhabit Ja'lān and possess considerable herds of camels and goats, while the settled portion cultivate dates and corn in the Beled Beni Bu 'Ali oasis, and are found also at Sūr and at Ras er-Ruweis, Suweih, Khōr Beni Bu 'Ali, Jumeilah, and Lashkarah, on the SE. coast of Oman, where they are mostly mariners and fishermen. A few occur at Khabbah in Wādi Khabbah.

Some authorities connect the Beni Bu 'Ali with the Āl 'Ali of Trucial Oman and the Shībkūh district of Persia.

They number in all about 7,000 souls, of whom 1,000 are Bedouins. They became Wahabites at the time of the Nejdi invasions of Oman about a century ago, and as late as 1845 were strict if not fanatical in the observance of Wahabite principles. They have since relaxed somewhat and now smoke tobacco, but they continue to be exact in the forms and times of prayer and are accounted the most religious tribe in the Oman Sultanate. They belong to a Wahabite sect known as Azraqah.

They are on the average men of middle size with short features and quick, deep-set eyes; gloomy and determined in expression and

101 character; warlike and independent, with a high reputation for courage and dash.

•619 Their favourite weapon was originally a thin, straight, two-edged sword, sharp as a razor and attached by a leather thong to a shield 14 inches in diameter, in addition to which they carried matchlocks; 622 their armament is now more modern, but they still have few breech-loaders (1905).

They are the only tribe of the Sultanate who have met a British force on land. On November 9, 1820, they defeated a force of British Indian Sepoys at Beled Beni Bu 'Ali, and on March 2, 1821, suffered severe retribution near the same place. On the latter occasion the tribe lost heavily in killed and wounded, the town and fort were destroyed, and a large number of prisoners were taken, including the principal Sheikh, Mohammed ibn 'Ali; but the date-groves were spared—an act of clemency that was much appreciated and is still remembered. The prisoners, after being kept for two years at Bombay, were repatriated and received grants of money from the Indian Government to enable them to rebuild their houses and restore irrigation. Since this episode the tribe have uniformly shown themselves well disposed to the British and have treated hospitably more than one British traveller, but they have never fully regained their position in tribal politics.

They have a chronic feud with their neighbours the Beni Bu Hasan.

The following are the chief sections, &c., of the tribe:

Section.	*Subsection.*	*Fighting strength* (1905).
Fahūd	Fahūd	50
	Muwāridah	60
	Ruwātilah	50
Ja'āfarah	Ghanābīs	200
	Beni Ibrāhīm	120
	Āl Abu Muqbil	200
	Aulād Sakhīlah	40
	Salābikhah	50
Razīq (Beni)	Āl Hamūdah	200
	Aulād Hasan	100
	Aulād 'Abd el-Jalīl	40
	Aulād Khanjar	40
Sinadah	Majāghamah	60
	Mazāmilah	100 } In addition about 1,000 Bedouins.
	Aulād Seif	50 }

9. *Āl Bu 'Amīm* (sing. *'Amīmi*)

A small tribe of Trucial Oman, numbering 120 souls; settled in Abu Dhabi town, now merged in the Beni Yās, originally belonging to the Beni Tamīm.

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10. *Beni ʻArābah* (sing. *ʻArābi*)

A tribe of the Oman Sultanate, numbering 1,000 souls, of unascer- 101
tained politics and religion, found chiefly in Wādi Tāyīn at Sibal, 619
Qurr, Hammām, and Shāt. They are said to have been a large 622
tribe once, but cholera killed off a great number. They have been
at feud with the Siyābiyīn for many years, but relations are less
strained now. The singular form ʻArābi is avoided because it means
a hill donkey.

11. *Beni ʻAuf* (sing. *ʻAufi*)

A tribe of the Oman Sultanate, numbering in all 1,000 souls; Ghāfiri in politics, Ibadhi in religion. They are found in Oman Proper at Farq in Wādi Kalbu; in Western Hajar at Qasmītein and Teikha in Wādi Beni ʻAuf, at Faraʻ, Misfāh, and Nāzīyah in Wādi Faraʻ, and at ʻAwābi in Wādi Beni Kharūs.

12. *ʻAwāmir* (sing. *ʻAmiri*)

A large tribe of the Oman Sultanate, numbering probably 10,000 souls; of Nizāri descent, but now Hināwi in politics and Ibadhi in religion; about 6,500 are settled and 3,500 are Bedouins.

To take the settled portion first: in Oman Proper they possess the villages of ʻAqīl, Qalʻat el-ʻAwāmir, Felej, Hameidhah, Qurīyatein, Qārūt, Khurmah, Shāfaʻ, Seiyāhi, and Sūq el-Qadīm, and are found at Nizwa; they occur also at Muscat town, Beit el-Felej, and Ruwi in the Muscat district; at Ghallah and Sād in Wādi Bōshar; at Heil Āl ʻUmeir, Sīb, and Maʻbīlah in Bātinah; at Khōdh in Wādi Semā'il and at Khubār and Luwīz in Daghmar. Their sections are Aulād Ahmed, Aulād ʻAli ibn Hamad, Aulād ʻAli ibn Khalf, Aulād Amīr, Harāmilah, Jaʻāfarah, Aulād el-Jāʻid, Khanājirah, Mohammed, Aulād Mūsa, Rakhbah, Aulād Rāshid, Aulād Saba, Aulād Seif, Aulād Salīm, Aulād Sand, Sarāhīn, Sarāhīn el-Muweilah, and Aulād Shīrāz; at Sīb a section called Aulād Maheyyi is found.

The Bedouin portion range the borders of the Rubaʻ el-Khāli from Trucial Oman in the north, which they occasionally visit in small numbers, to the district of Dhofār on the southern coast of Arabia. A term ʻAfār frequently used in connexion with the ʻAwāmir appears to denote a portion of the tribe inhabiting a territory, called ʻAfār, between Mahōt and Dhofār; it includes representatives of many sections. The ʻAfār are popularly supposed to feed upon carrion: they deny this, but they wear skins and admit that they are not infrequently reduced to devouring them.

The ʻAwāmir are reputed brave and warlike but crafty, treacherous,

101 and predatory; they are said to plunder indiscriminately all whom
•619 they meet, not excepting members of their own tribe with whom they happen to be unacquainted.

622 They speak a peculiar dialect of Arabic, which varies to such an extent that the westernmost Bedouin sections are hardly understood by their settled brethren in Oman Proper.

The ‘Awāmir are at feud with the Jannabah and the Darū‘.

13. *‘Awānāt* (sing. *‘Awāni*)

A tribe of Trucial Oman, now practically extinct; about 50 are found at Khatt and Jezīrat el-Hamra. Some even deny that these 50 are genuine ‘Awānāt.

14. *Āl* (or *‘Ayāl*) *‘Azīz* (sing. *‘Azīzi*)

A small tribe, numbering 700 souls; settled in Dhank town in Dhāhirah; in politics Ghāfiri, in religion Ibadhi and Sunni. They are usually reckoned as Na‘īm (see p. 581), but their true origin is not known.

15. *Beni ‘Azzān* (sing. *‘Azzāni*)

A very small tribe, numbering 20 souls; settled in Nakhl in Western Hajar; in politics Ghāfiri, in religion Ibadhi.

16. *Badā‘ah* (sing. *Bada‘i*)

A small tribe, numbering 120 souls; settled in Bidit in Wādi Mabrah in Western Hajar; in politics Ghāfiri, in religion Ibadhi

17. *Āl Badar* (sing. *Badari*)

A tribe of the Oman Sultanate, numbering 1,200 souls; Hināwi in politics and Ibadhi in religion; settled at Barkah and Billah in Bātinah.

18. *Bahārinah* (sing. *Bahrāni*)

Bahrāni does not mean ‘native of Bahrein’. It is the name of the race, or class, to which nearly all the Shiahs of the Bahrein Islands, of the Hasa and Qatīf oases, and the Qatar promontory belong. The Sunni inhabitant of Bahrein describes himself as Ahl el-Bahrein. As employed along the western coast of the Persian Gulf the term Bahrāni is practically a synonym for a Shiah whose mother tongue is Arabic.

Altogether the Bahārinah number not less than 100,000 souls, of whom only 850 are in Oman, viz. 250 in Sohār town in the Oman

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Sultanate and 600 in the towns of Abu Dhabi and Dibai in Trucial 101
Oman. They are all Shiahs, unwarlike in character and engaged 619
in peaceful pursuits; the richer living by trade and the poorer by 622
husbandry, pearl-diving, and various handicrafts.

The local tradition is that they are descended from Arab tribes who were converted to Shiism 300 years ago, but some European writers are inclined to regard them as aborigines conquered by the Arabs.

19. *Beni Bahri* (sing. *Bahri*)

A small tribe of 500 souls; settled in Western Hajar at 'Aliya and 'Awābi in Wādi Beni Kharūs and at Hibra in Wādi Ma'āwal; in politics Ghāfiri, in religion Ibadhi.

20. *Balūchi, or Balūsh* (sing. *Balūshi*)

In Baluchistan the word *Balōch* is strictly used to designate certain respectable middle-class tribes of the country only; but in the Gulf of Persia and Oman it is used in a wider sense to include all immigrants from Baluchistan and persons whose mother tongue is the Baluchi language.

In the Oman Sultanate there are 20,000 Baluchis excluding Jadgāls, who in Baluchistan are reckoned as Balōchis but here are designated under their proper name from other Balūsh. In Trucial Oman they number 1,400.

In religion they are seldom Shiahs, even abroad, and they settle more readily among Arab than Persian communities. They were originally introduced as mercenaries, and are still largely in military service. The rest incline to sea-faring occupations, and some have amalgamated with the Arabs inland.

Their distribution is as below:

In the Sultanate:—	
Muscat District	Muscat town, Matrah, Sidāb, Qābil 'Ali ibn Zamān, Mizra' el-'Alawi.
Bātinah	Sīb, Barkah, Sūr el-Balūsh, Saham, Sūr Heyyān, Masna'ah, Wudām, Suweiq, Shīlu, Sallān, Majīs, Sohār, Haseifīn, Liwa, Shinās, Haseifīn Sūr el-Balūsh.
Western Hajar . . .	Buweirid in Wādi Fara'.
Eastern Hajar . . .	Quryāt.
Dhāhirah . . .	'Araqi and Aflāj Beni Qitab.
Ja'lān	Didu.
In Trucial Oman at:—	Dibai town. Ghāllah. Ras el-Kheimah.

21. *Beni Battāsh* (sing. *Battāshi*)

101 •619 622 A tribe of the Oman Sultanate, numbering 7,000 souls of Yemeni descent; Hināwi in politics and Ibadhi in religion; settled in Wādi Tāyīn, where they occupy a large number of villages including Heil el-Ghāf, and found also in Wādis Maih, Hilu, and Beni Battāsh, at Daghmar and Quryāt, and at one or two other places on the coast of the Muscat district. They bear a good character and are peaceable, concerning themselves chiefly with trade and the cultivation of dates. It is said that they used to breed horses for the Indian market on grazing grounds near Quryāt, but they have long ceased to do so.

They are sometimes at feud with the Siyābiyīn.

Their sections are the following:

Section.	*Fighting strength.*	*Location.*	*Remarks.*
Beni Dhakar	150	Wādi Beni Battāsh	
Aulād Fāris	200	Wādi Beni Battāsh	
Beni Ghasein	80	Madeirah in Wādi Tāyīn	Shepherds
Aulād Hazam	60	Madeirah in Wādi Tāyīn	Shepherds
Aulād Juma'ah	50	Mazāra' in Wādi Tāyīn	Carriers and date-growers
Ma'āshirah	550	Yiti, Bandar Kheirān, and Kheisat esh-Sheikh on the Muscat coast; Mizra' el-'Alawi, Mizra' el-Hadri, and Rija' in Wādi Maih. Hiwar and Felej el-Hilam in Wādi el-Hilu	
Aulād Mālik	120	'Aqair, &c., in Wādi Beni Battāsh	Carriers and date-growers
Aulād Salt	120	'Aqair, &c., in Wādi Beni Battāsh	Carriers and date-growers
Beni 'Umr	650	Hida, 'Uqdah, 'Ajma, Malahlah Gheiyān, Sīdafi and Rikākīyah in Wādi Tāyīn	
Aulād Ward	30	Lashkhar in Wādi Tāyīn	Date-growers

22. *Bawārih* (sing. *Bārihi*)

A tribe of the Oman Sultanate, numbering 120 souls; Hināwi in politics and Sunni in religion; settled at 'Adeibah in the Muscat district.

23. *Bayāsirah* (sing. *Bayāsar*)

A community or tribe of inferior social status, found everywhere in Oman, but specially at Nakhl, Bahlah, and Nizwa, and in the coast towns of Muscat, Matrah, Saham, and Sohār; they also

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occur at various places in Wādi Somā'il and at Misinnah and Mali in Wādi Beni Ghāfir. Their origin is doubtful; some authorities state that they are of Hadhramaut origin, but most of them appear to be the children of Oman Arabs by slave mothers. They are not united either in religion or politics. They are peaceable and industrious and some have accumulated wealth, but the Arabs do not entrust them with command, and they are accustomed to remove their sandals before kissing the hand of a Sheikh.

They number perhaps 10,000 souls, and are connected among others with the following tribes:

Beni Hasan, 400 houses.
Beni Ruwāhah, 70 houses.
Beni Battāsh, 30 houses.
Habūs, 20 houses.

A few have emigrated to Dhofār Proper and are settled in cultivation at Hamrān.

Their sections are:

Aulād Barakein.
Aulād 'Abdu.
Aulād Subāh.
Āl Khaseib.
Aulād Hamad.
Aulād 'Ubeidān.

24. *Bidāh* (sing. *Bidāhi*)

A small tribe of 100 souls of Yemeni origin; settled at Dūt in Wādi Dhank in Dhāhirah and at Bidit in Wādi Mabrah in Western Hajar; in politics Ghāfiri. Their religious sect is not ascertained; they are sometimes at feud with the Miyāyihah Ibadhis.

25. *Bidūwāt* (sing. *Bidwi*)

A tribe of the Oman Sultanate, numbering 1,000 souls; Hināwi in politics and Sunni in religion; settled at Fulaij Bin Qafeyyir in Western Hajar and at Khadrawein in Bātinah. A few Bedouins among them.

26. *Āl Bōshar* (sing. *Bōshari*)

A tribe of the Oman Sultanate, numbering 300 souls; settled in Wādi Semā'il; Hināwi in politics and Ibadhi in religion.

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27. *Yāl Breik* (sing. *Breiki*)

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A tribe of the Oman Sultanate, numbering 1,500 souls; Hināwi in politics, in religion partly Sunni and partly Ibadhi; settled in Bātinah at Masna'ah, Shirs, Qasbiyāt Yāl Breik, Dīl Yāl Breik, Umm el-Ja'ārif, and Saham town.

28. *Daheilāt* (sing. *Ad-heili*)

A tribe of Trucial Oman, numbering 200 souls; settled in Abu Dhabi town; by some regarded as a section of the Āl Bu Maheir.

29. *Dahāminah* (sing. *Dahmāni*)

A tribe of Trucial Oman, numbering 150 souls; Sunni in religion, Ghāfiri in politics; settled in Wādi el-Qōr at Raha, Fashrah, and Nuslah, and close by at Manei'i.

30. *Dalālīl* (sing. *Dallal*)

An inferior caste who trade in cattle; they really belong to various tribes, and their name is simply taken from their occupation. They number 800 souls, and are settled in Western Hajar at Mahādhar and Hawājiri in Wādi Fara'. In politics they are Ghāfiri.

31. *Darāmikah* (sing. *Darmaki*)

A tribe of the Oman Sultanate, numbering 600 souls; Ibadhi in religion and Hināwi in politics; settled in Oman Proper at Saddi and Izki and in Bātinah at Mureir es-Saghīrah.

32. *Darū'* (sing. *Dara'i*)

A tribe of the Oman Sultanate, belonging to the Ghāfiri faction: originally they were all nomads of the Ruba' el Khāli, but some are now settled at Tana'am and other places in Dhāhirah and a few at Barkah in Bātinah. Estimates of their numbers differ very widely: those in Dhāhirah may amount to 3,000 souls, of whom about one-third are settled.

The Bedouin portion now frequent the neighbourhood of Jebel Hamra. They are a wild and predatory race, and hardly a rising of the eastern tribes occurs in which they are not involved. They rear large numbers of camels, which they graze on the confines of the great desert.

The Bedouin Darū' are said to be Ibadhis; the settled portion are Sunnis.

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The Darū' are divided into the following sections: Badiwei, Batūn, Farādīs, Hāl Bu Hādi, Janīn, Hāl Khamīs, Yāl Khamīs, Mahābinah, Mahāridah, Majāli, Makhādir, Marāziqah, Hāl Mohammed, Mutāwihah, 'Ayāl Nafāfi, 'Ayāl Salīm, Shamātah, 'Ayāl Sultān, Thuweil and Zuweyyah.

33. *Dawakah* (sing. *Daweiki*)

A tribe of the Oman Sultanate, numbering 300 souls; Hināwi in politics and Ibadhi in religion; settled in Bātinah at Barkah. There is a small Bedouin portion ranging round Fuleij in Sharqīyah.

They are clients of the Hirth.

34. *Beni Dāwud* (sing. *Dāwudi*)

A small tribe of 200 souls, found in Eastern Hajar in the hills between Sūr and Kalhāt; Ghāfiri in politics, in religion Ibadhi.

35. *Dhabābihah* (sing. *Adhbeibi*)

A tribe of Trucial Oman, numbering 200 souls; settled in Wādi Sfuni and its tributary Wādi Neidein. Their descent is unknown and they are said to be aborigines.

36. *Dhahūl* (sing. *Dhahli*)

A small tribe of 700 souls; settled in Western Hajar at 'Awābi and Tau esh-Sheikh in Wādi Beni Kharūs and in Bātinah at Liwa town; Ghāfiri in politics, in religion Ibadhi.

37. *Dhahūriyīn*

A tribe of the Ru'ūs el-Jibāl district in the Oman Sultanate, numbering about 1,750 souls, settled in the villages of Film (60 houses), Hablein (25 houses), Mansal (6 houses), and Maqāqah (100 houses), in Ghubbah Ghazīrah; Midah (1 house), Qānah (40 houses), Sham (25 houses), and Sībi (7 houses), in Khōr esh-Shām; Beled (20 houses) in Ghubbah Shābūs; Muntaf (15 houses) and Shīsah (15 houses) in Ghubbah Shīsah. There are about 200 of them in Lārak Island also, closely connected with the people of Kumzār.

The Dhahūriyīn are practically a part of the Shihūh tribe, by whom they are surrounded, but they claim connexion with the Dhawāhir of Bireimi and do not admit that they are in any way subordinate to the Shihūh. They are Ghāfiri in politics; in religion

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they are Hanbali, except those at Film and Mansal, who are Shafei.

In the cold weather they live by fishing; in spring, leaving only caretakers behind, they migrate bodily to Khōr Fakkān, Dibah, and Khasab, where they attach themselves to some of the permanent residents and bivouac in the date plantations.

38. *Fawāris* (or *Āl Fāris*) (sing. *Fārisi*)

In Oman this name is used to designate arabized Persian immigrants and their descendants. They number 5,000 souls; Sunni in religion; settled in Bātinah at Suweiharah, Sohār, Sallān, Sharu, and Fanjah.

39. *Fazāra'* (sing. *Fazāra'i*)

A tribe of the Oman Sultanate, numbering 400 souls; Hināwi in politics and Ibadhi in religion; settled in Bātinah at Makhailīf and Khōr el-Hamām.

40. *Beni Fileit* (sing. *Fileiti*)

A small tribe of 400 souls; settled at Wāsit in Wādi Ma'āwal in Western Hajar; Ghāfiri in politics, in religion Ibadhi.

41. *Futeisāt* (sing. *Futeisi*)

A small tribe of 450 souls; settled at Furfārah in the Liwa sub-vilayet of Bātinah; Ghāfiri in politics, in religion Ibadhi.

42. *Ghafeilāt* (sing. *Ghāfili*)

A tribe of the Oman Sultanate, numbering 250 souls; Hināwi in politics, Ibadhi in religion; settled in Bātinah at Bu 'Abāli.

43. *Ghafalah* (sing. *Ghafeili*)

A Bedouin tribe of Trucial Oman, numbering 500 souls; Hanbali in religion and Ghāfiri in politics; well disposed to the Sheikh of Abu Dhabi. They own 700 camels and inhabit the plain country inland of Ras el-Kheimah and Umm el-Qaiwein, not extending into the hills. Their favourite haunt is the Jiri plain and near it.

44. *Ghafalah* (sing. *Ghafli*)

A small tribe of 500 souls; settled at Liwa town in Bātinah; Ghāfiri in politics, in religion Sunni.

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45. *Beni Ghaith* (sing. *Ghaithi*)

A tribe of the Oman Sultanate, numbering 1,500 souls; Hināwi in politics, Ibadhi in religion; settled in Western Hajar at Halāhil, Rābi, Heil Ibn Suweidān, Gharrāq, and Sihlat, and in Bātinah at Waqībah and Fitnah.

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46. *Ghawārib* (sing. *Ghāribi*)

A tribe of the Oman Sultanate, numbering 350 souls; Hināwi in politics, Ibadhi in religion; settled in Bātinah at Bu 'Abāli and Barkah.

47. *Habūs* (sing. *Habsi*)

A tribe of the Oman Sultanate, numbering probably 7,000 souls, of whom 100 are Bedouins; Hināwi in politics, Ibadhi in religion; settled in Western Sharqīyah in Baldān el-Habūs, in Wādi 'Andām at Wāfi and Muteili', in Oman Proper at Manah in Wādi Mi'aidin.

They are a wild, uncivilized tribe, less wealthy and important than their neighbours the Hirth, with whom they have an alliance or the Hajriyīn They own camels, but are chiefly engaged in growing dates. The small Warūd tribe is tributary to them.

Mudheibi is their political capital and Rōdhah in Wādi Samad their largest settlement, both in Baldān el-Habūs.

Their principal divisions are:

Section.	*Fighting strength.*	*Section.*	*Fighting strength.*
'Ayāl 'Abdu	100	Nājiyah	100
'Āsīrah	100	Beni Bu Sa'īd	60
Yāl Dhanein	200	Sawālim	140
Ghanānimah	200	Yāl Shabīb	80
Ghasāsimah	100	Shamātarah	80
Aulād Haban	100	Beni Thāni	100
Jawābir	200	This last section is Bedouin, owning 60 camels, 30 donkeys, 50 cattle, and 2,000 sheep and goats.	
'Ayāl Mahrah	160		
Maqādamah	30		

48. *Hadādabah* (sing. *Haddābi*)

A tribe of the Oman Sultanate, numbering 2,500 souls; Ibadhi in religion and Hināwi in politics; settled at Shirs in Bātinah and Sharu and Fanjah in Wādi Semā'il in Eastern Hajar. Those at Fanjah are sometimes at feud with the 'Abriyīn.

49. *Beni Hadhram* or *Hadharmi* (sing. *Hadhrimi*)

A small and scattered tribe of 500 souls; settled in Western Hajar at Hadash in Wādi Mistāl, Nakhl in Wādi Ma'āwal, and Kafarah

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in Wādi Semā'il; in Oman Proper at 'Izz and Nizwa; in Muscat at Matrah. They are Ghāfiri in politics, and in religion probably Ibadhi.

50. *Aulād Hadīd* (sing. *Hadādi*)

A small tribe of the Oman Sultanate, numbering 200 souls; Ibadhi in religion and Hināwi in politics; settled at Sīb and Laghshībah in Bātinah.

51. *Hādiyin* (sing. *Hādi*)

A tribe of the Oman Sultanate, numbering 1,400 souls; Ibadhi in religion, Hināwi in politics; settled in Eastern Hajar in Wādi 'Andām and in the Muscat district at Khafeiji in Wādi Maih and Quram in Wādi 'Adai.

52. *Hajriyīn* (sing. *Hajari*)

A tribe of the Oman Sultanate, numbering 7,500 souls; Ibadhi in religion, Hināwi in politics, and Yemeni in descent. They inhabit the whole Badīyah division of the Sharqīyah district, are found also at Mudheibi and deal with the port of Sūr. They are rapacious and turbulent and have not a good name for honesty, nevertheless they are one of the wealthiest and most enterprising communities in this part of the country. They are engaged in cultivation and trade and own a number of boats: some of them visit Bombay and Zanzibar. Their tribal capital is Wāsil in Badīyah, but at present they have no *tamīmah*. It was the Hajriyīn who in 1813 attacked Mutlaq, the Wahabite leader, slew him and expelled his force from the country; Sa'd, the son of Mutlaq, in revenge completely broke their power, and they have never entirely recovered their former position.

The subdivisions of the tribe are as follows:

Section.	*Fighting strength.*	*Location.*
Bahārinah	200	Wāsil, Heili, and Hātūh
Bahārinah Habābasah	80	Wāsil, Dabīk, and Qā'
Aulād Bu Heid	300	Rāk and Mintirib
Mahādinah and Mahāddah	400	Yāhis, Shāraq, and Shāhik
Mahāsinah	400	Ghabbi and Mintirib

53. *Halālamah* (sing. *Hallāmi*)

A tribe of Trucial Oman, only 75 souls; Maliki in religion; settled in Abu Dhabi town, and attached to the Beni Yās.

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54. *Āl Hamad* (sing. *Hamadi*)

A tribe of the Oman Sultanate, 500 souls, with some Bedouins amongst them; Ibadhi in religion, Hināwi in politics; settled at Barkah in Bātinah. The Bedouins range in Sharqīyah.

55. *Beni Hamīd*

A few at Heir in Shameilīyah.

56. *Beni Hamīm* (sing. *Hamīmi*)

A tribe of the Oman Sultanate, numbering 200 souls; Ibadhi in religion, Hināwi in politics; settled at Nizwa and Bahlah in Oman Proper and at Rostāq in Western Hajar.

57. *Beni Hammād* (sing. *Hammādi*)

A tribe of the Oman Sultanate, numbering 900 souls; Sunni in religion and Hināwi in politics; settled at Wudām in Bātinah.

58. *Hanādhilah* (sing. *Handhali*)

A tribe of the Oman Sultanate, numbering 1,000 souls; settled in Eastern Hajar at Ghubrat et-Tām in Wādi Tāyīn; at Samā'īyah, Khabbah, and Waljah in Wādi Khabbah; Ghāfiri in politics, in religion Ibadhi.

59. *Harāsis*

These are few in number and only visitors to Murbāt in Dhofār. Their proper habitat, religion, &c., are unknown.

60. *Beni Harrās* (sing. *Harrāsi*)

A considerable tribe of the Oman Sultanate, numbering 4,000 souls; settled in Western Hajar at Jammah (500 houses), Buweirid (25 houses), Mansūr (40 houses) in Wādi Fara'; at Hillah Beni Harrās (100 houses) in Wādi Semā'il; at Nakhl (65 houses) and Hibra (40 houses) in Wādi Ma'āwal; at 'Awābi in Wādi Beni Kharūs and at Fīq in Wādi Mistāl. They also occur at Teimsa (40 houses) in Oman Proper. The ruling family is called Aulād Thineyyān; the tribal capital is Jammah. In politics they are Ghāfiri, in religion Ibadhi.

61. *Beni Hasan* (sing. *Hasani*)

A tribe of the Oman Sultanate, numbering 2,000 souls; Ibadhi in religion, Hināwi in politics; found in the Muscat district at

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101 Qantab, Matrah, Dārseit, Sāru, Khuweir, and Ghubrah, all on the coast; at Jāl, Bōshar Ibn 'Amrān, Sād Felej, Ghallah, and Fuleij
•619 esh-Shām, all in Wādi Bōshar; at Quram in Wādi 'Adai and at Mizra' el-'Alawi in Wādi Maih.

622 One of the sections is called 'Amārīyah.

62. *Beni Bu Hasan* (sing. *Hasani*)

A tribe of the Oman Sultanate, numbering 5,000 souls or, with some subordinate tribes mentioned below, 7,000 souls; Hināwi in politics and Ibadhi in religion with the exception of the Ahl Jebel section which is Azraqah Wahabite in religion. Their principal settlement is Beled Beni Bu Hasan in Ja'lān, where they number about 4,000 souls; about 500 are settled at Barkah and Hadhīb in Bātinah, and a few at Jināh near Sūr and at Fita in Eastern Hajar. The subordinate tribes are mostly Bedouin, ranging near 'Aqībah and in Jebel Mashā'ikh in Ja'lān, and, except for one tribe, the Hāl 'Umr, they are all robbers.

The settled portion grow dates and grain, and are well provided with camels. In language and appearance they do not differ from their Bedouin neighbours. They are nearly all armed with rifles of various kinds and are constantly fighting with the Beni Bu Hasan and the Beni Bu 'Ali. Their divisions are:

Sections.	*Fighting strength.*	*Sections.*	*Fighting strength.*
Darū'	30 settled	Masārīr	200 settled
Farārijah	40 „	Rawājih	100 Bedouins
Huwājir	60 „	Shikālah	100 settled
Beni Jābir	70 „	Suwābi'	100 „
Hāl Bu Matāni	200 „		

Client tribes. All Bedouins except the Hāl 'Umr.

Ahl Jebel, 60 households; Azraqah Wahabite; robbers.
Mashā'ikh el-Beled, 40 households; Ibadhi; robbers.
Mashā'ikh el-Jebel, 250 households; Ibadhi; robbers.
Beni Sarhān, 40 households, Ibadhi; robbers.
Hāl 'Umr, 100 households; own 2,000 date-palms.

63. *Hasrīt* (sing. *Hasrīti*)

A very small and poor tribe, practically all Bedouins, numbering 150 souls and distributed along the SE. coast of Oman and Dhofār; Ghāfiri in politics, in religion Ibadhi.

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64. *Beni Hawāl* (sing. *Hawāli*)

A very small tribe of the Oman Sultanate, numbering 100 souls; settled in Heil and Muta'ārishah in Wādi el-Hilti; Ghāfiri in politics, in religion Ibadhi.

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65. *Hawāshim* (sing. *Hāshimi*)

A tribe of 1,000 souls in the Oman Sultanate; settled in Western Hajar at Felej el-Wusta, Shabeikah, and Dāris in Wādi Fara', and in Oman Proper at Adam and Manah; Ghāfiri in politics, in religion Ibadhi.

66. *Hawāsinah* (sing. *Hausini*)

A large and important tribe of the Oman Sultanate, numbering 17,500 settled and also some Bedouins; Hināwi in politics, partly Sunni and partly Ibadhi in religion. They occupy the whole of the Wādi el-Hawāsinah, excluding the tributary Wādi Beni 'Umr; nearly all of Wādis Sarrāmi and Shāfān in Western Hajar; also most of the town of Khābūrah in Bātinah; they are also found at Qasbiyat el-Hawāsinah in the sub-vilayet of Saham. Their capital is Ghaizein in Wādi el-Hawāsinah. They are generally at feud with the Beni 'Umr, who adjoin them on the west.

Wādi el-Hawāsinah is deep and narrow. The villages are built upon the hill-sides and the date-trees grow on artificial terraces to which spring water is conducted in channels: there are no wells. The houses are of stone and mud; the crops besides dates are wheat, barley, bajri, maize, millet, lucerne, beans, sweet potatoes, and fodder grasses; the Hawāsinah keep camels, cattle, sheep, goats, and donkeys. The fruits grown are limes, mangoes, grapes, olives, plums, pomegranates, figs, quinces, and almonds. Trade is carried on with Khābūrah and Suweiq.

The divisions of the tribe are:

Hawāmid.
Najāja'ah.
Aulād Rasheid.
Beni Sa'īd.
Sawālim.
Beni Sinān.

67. *Beni Haya* (sing. *Hayā'i*)

A small tribe of 500 souls in the Oman Sultanate; settled in Dhāhirah at Dhank town and in Bātinah at Sīb and Laghshībah; Ghāfiri in politics, in religion Ibadhi.

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68. *Hikmān* (sing. *Hikmāni*)

101 A tribe found on the SE. coast of Oman; the Barr el-Hikmān
or mainland between Masīrah Island and Ghubbah Hashīsh is
•619 named after them. Mahōt is their principal settlement, but they
also occur along the coast for 40 miles to the SW. of Ghubbah
622 Hashīsh and at Murbāt in Dhofār, at Barkah and Wādi Manūmah
in Bātinah.

Their number may be 800 souls. Seventy years ago they were an independent tribe, Ghāfiri in politics and Sunni in religion, regarded as cognate with the Jannabah; but since that time they have partially lost their tribal individuality, those of Barr el-Hikmān having attached themselves to the Beni Bu 'Ali, while others have become Hināwis under the Sheikh of Abu Dhabi, to whom they pay annual visits, receiving presents from him.

69. *Beni Hilāl* (sing. *Hilāli*)

A small tribe of the Oman Sultanate, numbering 400 souls; settled in Oman Proper at Bahlah and Nizwa; Ghāfiri in politics, in religion Ibadhi.

70. *Beni Hina* (sing. *Hinā'i*)

A tribe of the Oman Sultanate, numbering 9,000 souls; of Yemeni descent, Hināwi in politics and Ibadhi in religion. The Hināwi faction, formed in Oman at the beginning of the eighteenth century, derived its names from the Beni Hina, whose chief sheikh at that time, Khalf el-Quseir, was the first leader of the faction.

The Beni Hina dwell chiefly in Hajar and in Oman Proper. Their capital is Nizwa in Oman Proper, where they have 300 houses. Their settlements are given below, the number of houses being stated in brackets.

In Hajar. Qurein (100), Habbās (80), Heili (200), Qadīmah (40), Jammah (50), Naghzah (50), Hārithīyah (20), and Khōdh (120), all in Wādi Semā'il; Hajrat esh-Sheikh (50), Hārat el-Jabah (80), Saqairīyah (30), and Shabeikah (40), all in Wādi Fara'; Haweil (45), and Hōqain (200), in Wādi Beni Ghāfir; Khān (40), in Wādi el-Jizi.

In Oman Proper. Nizwa (300), Bilād Seit (40), and Ghāfāt (50). In Bātinah: Liwa town (160). In Dhāhirah: Heil (100) and Dham (80).

There is a small section called Hawāqinah at Nizwa, and the Jabūr, though treated here as a separate tribe, is perhaps a branch.

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The Beni Hina are brave and warlike, and were in 1905 at feud with the Jannabah, Darū‘, and Beni Kelbān.

71. *Hinādis* (sing. *Hindāsi*)

A small tribe of the Oman Sultanate, numbering 150 souls; Ibadhi in religion and Hināwi in politics; settled at ‘Adeibah in the Muscat district and at Ghalīl in Bātinah.

72. *Hirth* (sing. *Hārithi*)

An important tribe of the Oman Sultanate, numbering 9,000 souls, excluding five client tribes who can muster 1,130 fighting men as detailed below. They are said to be of Nizāri descent, but now belong to the Hināwi faction; in religion they are Ibadhis.

The central division of Sharqīyah, called Baldān el-Hirth, with its villages and towns belongs entirely to the Hirth; their principal places are Ibra and Mudheirib, the former being the tribal capital. They are also found at Mudheibi, Nizwa, Samad, and Sīb. The bulk of them thus are located between the Hajriyīn on the east and the Habūs on the west. Though they retain some of the characteristics of Bedouins they are chiefly occupied in agriculture and date-growing. A few of them are wealthy traders owning merchant vessels, and some who emigrated to Zanzibar have become men of substance and position there.

The Hirth do not deal with Sūr; their ports are Matrah and Muscat.

They are a warlike tribe, and now armed with rifles of various kinds.

Their principal sections (in 1905) were:

Section.	*Fighting strength.*	*Section.*	*Fighting strength.*
‘Āsirah	150	Maqādihah	150
Barāwanah	250	Marāhibah	100
Ghayūth	150	Mashāhibah	150
Aulād Hadām	200	Matāwabah	150
Aulād Hadri	150	Rashāshidah	200
Aulād Harfah	150	Saqūr	100
Khanājirah	300	Samrah	300
Ma‘āmir	280	Hāl Sinā'u	300
Maghārah	100		

The five client tribes, all Ibadhis and largely Bedouins, were (in 1905):

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Tribe.	*Fighting strength.*	*Habitat.*
Dawakah	100	Barkah, Shakhākhīt, and Bu Mahār in Bātinah
Muwālik	500	Wādi Beni Khālid
Nuwāfil	80	Bu 'Abāli, Sha'ībah, and Majiz en-Nuwāfil in Bātinah
Āl Bu Rasheid	170	'Abbāsah and Khadhra in Bātinah
Shabūl	280	Heyyadh, Sohār town, and Wādi Bōshar

73. *Hishm or Beni Hāshim* (sing. *Hāshimi*)

A tribe of the Ja'lān and the Eastern Hajar districts of the Oman Sultanate; they are Nizāri by descent, Ghāfiri in politics, in religion partly Ibadhi and partly Sunni. They are supposed to number about 8,000, of whom about 6,500 are settled at Kāmil (200 houses), Dīdu (50 houses), Humeidha (15 houses) and Buweirid (55 houses) in Ja'lān; at Tahwa (60 houses) near Jebel Khadhar; at Zilaft (50 houses), 'Adhfein (200 houses), Halfah (95 houses), Badh'ah (150 houses), Sīq (180 houses), and Sibt (160 houses) in the lower course of Wādi Beni Khālid; a few are found at Khabbah in Wādi Khabbah, and at Sūr in Bilād es-Sūr they have perhaps 80 houses. There are also about 1,500 Bedouins belonging to the tribe, who own some 500 camels, 250 donkeys, 700 cattle, and 8,000 sheep and goats.

They command the road from Sūr to Ja'lān above Rafsah, and can close it at pleasure. The whole of the Wādi Beni Khālid is under their control, for the other tribes inhabiting it are always disunited, and pay dues, it is said, to the Hishm.

The Hishm always supported Seyyid Tūrki when Sultan of Oman (1871–88) and were even with him at the capture of Matrah from 'Azzān in 1871. They took part with his son and successor, Seyyid Feisāl, in the crisis at Muscat in 1895, under the leadership of 'Abdullah ibn Sālim of the Beni Bu 'Ali.

Sections, &c., as obtaining in 1905:

Sections.	*Fighting strength.*	*Habitat.*	*Religion.*
Hirzah	150	Kāmil	Sunni
Hishāshimah	200	Kāmil	"
Kuwāshim	200	Humeidha	"
Marāhibah	300	Dīdu, Sīq	"
Aulād Nāsir	200	Buweirid	"
Beni Rāshid	300	Badh'ah, Sīq	Ibadhi
Beni Seif	300	Halfah	"
Sarāhimah	200	'Adhfein, Sibt	"
Thuwāni	50	Zilaft	"
Tuwā'i	200	Sibt	"
Beni 'Umr	400	Kāmil, Sīq	"
Zaheimiyīn	200	Wādi Khabbah	"
Zeiyūd	150	Dīdu, Kāmil	Sunni

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74. *Hūwalah* (sing. *Hōli*)

A tribe numbering 17,000 outside Oman, but represented in Oman by 1,500 souls, in religion partly Maliki; some Shafei settled in Shārjah town. They have altogether lost their fighting qualities and are given up to money-making.

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75. *Huyūd* (sing. *Heidi*)

A tribe of the Oman Sultanate, numbering 200 souls; Ibadhi in religion and Hināwi in politics; settled at Dhiyān in Bātinah.

76. *Āl Bu 'Īsa*

A small Bedouin tribe of Ja'lān who occasionally visit Masīrah Island for nefarious purposes, ostensibly as fishermen but really as wreckers.

77. *Beni 'Īsa* (sing. *'Īsā'i*)

A tribe of the Oman Sultanate, numbering 2,000 souls; Ibadhi in religion, originally Ghāfiri but now (1905) Hināwi in politics; settled in Western Hajar at Hībi in Wādi Sarrāmi,

Ghadheifah }
Ghareifah } in Wādi 'Āhin.
Khabt }
'Ablah } in Wādi el-Hilti.
'Abeilah }

78. *Ja'far*

These are about 100 in number and found in Murbāt, Dhofār. Nothing is known about them.

79. *Beni Jābir* (sing. *Jābiri*)

An important and in every way superior tribe of the Oman Sultanate, also the strongest numerically. They are smarter in dress, more intelligent, and better educated than most other tribes. They claim descent from the tribe of Dhubyān, famous in Arab poetry, and are at bitter enmity with the Beni Ruwāhah, who descend from the rival tribe of Abs.

The total number of the tribe is 25,000 souls, and they are found chiefly in Hajar. Their principal seat is the group of the three valleys of Hilam, Tīwi, and Shāb, known collectively as Wādi Beni Jābir I (to be distinguished from the Wādi Beni Jābir II, the western tributary of Wādi Semā'il). Hilam and Tau are equally regarded as their tribal capital. They are widely dispersed, but keep

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101 in touch and act as a body, and have often been used to close the passes leading to Muscat against the Sultan's enemies in Sharqīyah.

● 619 Further details of their distribution are given below against each section of the tribe.

622 In politics they are Ghāfiri, in religion Ibadhi.

Subdivisions, &c., as obtaining in 1905.

Section.	*Fighters.*	*Habitat.*
Aulād Burhān	400	Seijah in Wādi Beni Jābir II (tributary of Wādi Semā'il)
Dafāfi	50	Hājir in Wādi Semā'il
Beni Fahd	200	Firjāt in Wādi Beni Jābir II
Beni Falīt	240	Qaiqa in Wādi Beni Jābir II
Beni Ghadānah	240	Bimah Fins } on the coast of E. Hajar
Ghazāl	150	Daghmar Dhibāb } on the coast of E. Hajar
Beni Hadhrami	400	Seima in Oman Proper. Wādi Semā'il

(There is some confusion between this section and the distinct tribe of the Beni Hadhram.)

Aulād Hameid	180	Muqazzih in Oman Proper
Beni Harb	240	Majāzah in Wādi 'Andām
Beni Ibrāhīm	240	Wādi Semā'il
Aulād Khamīs	160	Wādi Semā'il
Aulād Lurhān	300	Wādi Semā'il
Ma'āmarah	400	'Amq and Felej el-Qabā'il in the Sohār sub-vilayet
Beni Mazrū'	240	Hīl in Wādi Beni Jābir II

(Some regard the Mazārī' of Wādi Fara' as of this section.)

Beni Muqīm	600	Ghail esh-Shāb, Jahl and Jeilah in Wādi Shāb; Tīwi, Seima, Mībām, and Am[illegible] in Wādi Tīwi
Aulād Nāsir	320	Wādi Hilam
Beni Qurwāsh	160	Wādi Semā'il
Aulād Rāshid	480	Wādis Hilam, Tīwi, and Tau
Aulād Rāshid ibn 'Āmir	240	Wādi Semā'il
Beni Sa'd	240	Wādi Semā'il
Āl Saba'	70	Samā'īyah and Khabbah in Wādi Khabbah
Aulād Saheim	140	Bīr and Misfāh in Wādi Beni Jābir II
Aulād Sa'īd	160	Hōb in Wādi Beni Jābir II
Aulād Salīm	240	Jeilah in Wādi Beni Jābir II
Salūt	640	Hilam in Wādi Hilam and most villages of Wādi Tīwi; Ghallah in Wādi Bōshar
Sha'ībiyīn or Shu'aibiyīn	350	Kabda and Kalhāt and Halfah in Wādi Beni Khālid

(Those of Kalhāt went over in 1907 to the Hināwis and have allied themselves to the Beni Bu Hasan.)

Shajbiyīn	200	Wādi Semā'il
Aulād Wādi	80	Bidbid and elsewhere in Wādi Semā'il

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80. *Jabūr* (sing. *Jabūri*)

A tribe of the Oman Sultanate, perhaps a section of the Beni 101
Hina, numbering 700 souls; Ibadhi in religion and Hināwi in 619 •
politics; settled at Mutahaddamāt in Wādi 'Adai and at Hifri in
Wādi Beni Kharūs. 622

81. *Jadgāl*, or *Zidjāl* (sing. *Zidjāli*)

A tribe of Persian Mekrān, now reckoned there as Baluchis, and said to have come from Sind. In Oman they number 10,000 souls; Sunni in religion. They occupy an entire suburban quarter of Muscat town and are found at Matrah, and generally wherever a Baluchi settlement exists. They have been introduced into Oman at various times as mercenary soldiers.

82. *Jahādhim* (sing. *Jahdhami*)

A tribe of the Oman Sultanate, numbering 500 souls; Ibadhi in religion, Hināwi in politics; settled at Samad in Sharqīyah.

83. *Jahāwar* (sing. *Jauhari*)

A tribe of the Oman Sultanate, numbering 4,000 souls; settled in Western Hajar at Heilein and Mabrah in Wādi Mabrah; at Litheibāt, 'Aqair, Heyyadh, Khabt, 'Ablah, and 'Abeilah in Wādi el-Hilti. Ghāfiri in politics, in religion Ibadhi.

84. *Jelājilah* (sing. *Jaleijali*)

A tribe of Trucial Oman, numbering only 50 souls; settled in Furfār, Heil, and Indūk. Divided in allegiance between the Sheikh of Shārjah and his rival, the rebel Sheikh of Fujeirah.

85. *Jannabah* (sing. *Janneibi*)

A large tribe of the Oman Sultanate, Yemeni by extraction, but now belonging to the Ghāfiri faction, and Sunnis in religion. They number in all about 12,000, of whom 3,000 are nomads. Their tribal capital is Sūr, but they possess also Masīrah Island, and interspersed with the Hikmān and Āl Wahībah occupy in a desultory fashion the SE. coast of Oman from Ras Jibsh, where they have a village, to the borders of Dhofār; some of them visit Murbāt in Dhofār; the cave dwellings on Ras Sājar and the small hamlet of Safqōt at the west end of Dhofār are said to be occupied by them. A few reside among the Hikmān of Mahōt, and detached colonies are

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101 found at Bahlah, Khadhra Bin Daffā', and 'Izz in Oman Proper and at Wādi Manūmah in Bātinah.

•619 622 It is necessary to distinguish the settled portion, resident chiefly at Sūr, from the migratory, pastoral, and fishing sections farther south. The former, known in common with some of the Beni Bu 'Ali as 'Sūris', own and navigate a large number of sea-going vessels which run to Bombay, Zanzibar, and the Red Sea; they are also merchants having large depots at Sūr, and the Hajriyīn of the interior carry on all their foreign trade through them.

The pastoral portion are dark skinned, thin and under-sized, but not ill-looking; they wear their hair long and confine it round the head with a leather thong. They are disliked by their neighbours, and appear to have little or no religion. In the cool season they come down to the coast with their herds of camels and goats, which are said to be very large, retreating again to caves on the hills on the approach of the SW. monsoon. It has been noticed that those who fish are of a lighter complexion than the rest, and that their cranial and facial type is peculiar to themselves.

As a tribe the Jannabah bear an evil reputation. Those of Sūr indulged in slave-dealing and even piracy as long as these courses were open to them, while those of the SE. coast are wreckers and robbers to a man. They have a perpetual feud with the Āl Wahībah, the enmity between them being more deadly than between any other tribes in Oman.

Their subdivisions and fighting strength are given below:

Section.	*Fighting strength.*	*Habitat.*
'Arāmah	400 (underestimated)	Sūr.
Fawāris	600 ,,	Sūr, in Ja'lān and Masīrah Island.
Ghayyālīn	450 ,,	Sūr and Masīrah Island.
Maja'alah	300 ,,	Nomad.
Makhānah	500 ,,	Sūr and Masīrah Island.

86. *Yāl Jarād* (sing. *Jarādi*)

A tribe of the Oman Sultanate, numbering 2,000 souls; Ibadhi in religion, Hināwi in politics; settled at Bu 'Abāli, Masna'ah, and Marāghah in Bātinah. A few are Bedouin.

87. *Jissās* (sing. *Jissāsi*)

A small tribe of the Oman Sultanate, numbering 350 souls; settled at Kubārah in Dhāhirah and at Bahlah in Oman Proper; Ghāfiri in politics. Those settled at Kubārah are subordinate to the Ya'āqīb of 'Ibri.

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88. *Beni Ka'ab* (sing. *Ka'abi*)

A tribe of about 7,250 souls in the interior of the Oman promontory, having their head-quarters at Mahadhah, in the neighbourhood of which most of them are found. There are some about the head of Wādi el-Qōr, and also in the Sultanate at Hadaf in Wādi Hatta and at Haseifīn, Sūr el-'Abri, and Tareif in the Liwa sub-vilayet of Sohār. They number 1,250 in the Oman Sultanate and 6,000 in Trucial Oman. In politics they are Ghāfiri, in religion Sunni. 101 619 ● 622

Their principal sections, &c., are :

Section.	*Habitat.*	*Number.*
Drisah	Wādi Shiya	150 nomads
Makātīm	Mahadhah and Kahal	600 settled
Misā'īd	Wādi Bu Jila'ah	350 „
Miyādilah	Wādi el-Hayūl and Shibakah in W. Qahfi	500 „
Miyā'isah	Jaweif and Sharam in Wādi Khadhra	150 „
Mizāhamiyīn	Mahadhah	50 „
Naweijiyīn	Khatwah in Wādi Bu Sa'd, Khabbein, Zāhar, and Subeithah in Wādi 'Abeilah affluent of Wādi el-Jizi	1,400 „
Salālāt	Mahadhah	300 „
Sawālim	Nawei'i	300 „
Shweihiyīn	Wādi Shweihah and Shibakah in Wādi Qahfi	1,000 mostly nomad
(A clan of Shwaihiyīn known as Hibnāt are found in Shibakah.)		
Ahl Yidhwah	Mahadhah, Kahal, and Sharam in Wādi Khadhra	600 settled
Zaheirāt	Mahadhah and Nawei'i	300 „

89. *Beni Kaheil* (sing. *Kaheili*)

A small tribe of the Oman Sultanate, numbering 300 souls ; Ibadhi in religion and Ghāfiri in politics ; settled at Majīs in the sub-vilayet of Sohār.

90. *Beni Keleib* (sing. *Keleibi*)

A tribe of the Oman Sultanate, numbering 1,400 souls ; settled in Western Hajar at Kitnah, Rābi, Heil Ibn Suweidān, Khaweirij, and Wāsit in Wādi el-Jizi and its tributaries : Ghāfiri in politics, in religion Sunni. They are divided into three sections :

Hadādinah (sing. Haddāni) at Rābi.
Rasheidāt (sing. Rasheidi) at Heil Ibn Suweidān.
Shawāmis (sing. Shāmsi) at Kitnah, Wāsit, and Khaweirij.

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91. *Beni Kelbān* (sing. *Kelbāni*)

101 A tribe of the Oman Sultanate numbering about 8,000 souls,
● 619 inhabiting both slopes of Western Hajar. On the Dhāhirah side they are found at Maqnīyāt (740 houses), which is their tribal
622 capital, at Sammah (60 houses), at Khadal (100 houses) on an affluent of Wādi Dhank, and at Miskin (200 houses), Najeid (40 houses), and 'Āridh (300 houses) in Wādi el-Kebīr, and at 'Ibri. On the Bātinah side their villages are Zūla (20 houses) in Wādi Beni Ghāfir, Deiqarah (25 houses), Hiyāl (70 houses), Minzifah (25 houses), and Raqayyid (25 houses) in Wādi Mabrah, and Rattah (90 houses) in Wādi Sarrāmi. There are also 30 houses of theirs at Bahlah in Oman Proper. There are no Bedouins among them. In politics they are Ghāfiri, in religion Ibadhi. In 1883 they sided with the Sultan of Oman.

Their subdivisions are :

Aulād 'Ameirah, 300 households in Maqnīyāt and Miskin.
Ghababīn, 200 households in Maqnīyāt.
Jarāwinah, 720 houses in Maqnīyāt, 'Āridh, and Khadal.
Aulād Sinān, 200 households in Maqnīyāt.
Aulād Subeih, 150 households in Maqnīyāt and Miskin.
Beni Tiyūm, 20 households in Zūla, in Wādi Beni Ghāfir.

There is also a section or subsection called Quyūdh found at Raqayyid.

92. *Āl Bu Kelbi* (sing. *Kelbāni*)

A tribe of Trucial Oman, numbering only 70 souls, perhaps forming a subsection of the Āl Bu Khareibān section of the Na'īm. They are settled in 'Ajmān town.

93. *Aulād Kāsib* (sing. *Kāsibi*)

A small tribe of the Oman Sultanate, numbering 400 souls, all Bedouins, found round Sūr in Eastern Hajar : Ghāfiri in politics, in religion Ibadhi. Formerly they were a section of the Jannabah ; now they are incorporated in the Beni Bu 'Ali.

94. *Āl Kathīr* (sing. *Kathīri*)

The principal tribe in Dhofār Proper, where all the villages except Tāqa belong to them ; they are represented in the Samhān hills

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also by several sections who act as a partial counterpoise there to the uncivilized Qaras. A few emigrants of the tribe are settled at Dōhah in the Muscat district near Muscat town. 101 619 622

The tribe numbers 4,500, of whom 2,500 are settled and 2,000 nomad.

The settled Kathīr are agriculturists and grow bajri, maize, millet, cotton, and a little wheat and sugar-cane. They also grow coconuts for home consumption only; no dates; tobacco in small quantity—not enough for home consumption even; water and musk melons, papai, and a few plantains and mulberries. In the way of vegetables they have bindis and chilis (red pepper). Ploughs are not used; the ground is worked with spade or hoe. Fish abound and acres of small fish called *'a'īd*, resembling the sardine, may be seen drying near villages.

They wear their hair long, tied by a fillet round their heads; Seyyids, however, and the poorest classes have their heads shaved. For clothing they ordinarily have only one garment, a dark blue sheet, 9 ft. by 4½ ft., which forms a kilt by day and a sheet by night.

The subdivisions of the settled portion are:

Beit 'Ali ibn Badr, 150 families.
Beit 'Amr ibn Mohammed, 40 families.
Āl Fādhil, 120 families.
Bu Ghawwās, 150 families.
Beit el-Marāhīn or Marhūn, 50 families.
Āl Mohammed ibn Hamad, 150 families.
Shanāfirah, 225 families.

This section is loyal to the Sultan of Oman; they are said to have been 'Awāmir originally, but are now reckoned Āl Kathīr.

The Bedouin sections are:

Beit Bekhīt ibn Sālim, Beit el-Hamar, Beit Jadād, and Beit Masan. They own cattle and camels and collect frankincense like the Qaras. They arrange their hair in a top-knot instead of binding it with a fillet. Their dialect differs from that of other Bedouins of Oman and has not been investigated yet.

The Āl Kathīr are a Hināwi tribe, and claim to have emigrated from Hadhramaut three centuries ago, conquering Dhofār Proper and establishing a capital at Dahārīz. In religion they are Ibadhis. They are at constant feud with the Qaras, whom in their arms, clothing, and habits they resemble.

95. *Ahl Ras el-Kheimah*

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A tribe of Trucial Oman, numbering 2,000 souls, all resident in the town of Ras el-Kheimah. They are a mongrel race formed by the fusion of various Arab tribes.

96. *Beni Khālid* (sing. *Khālidi*)

An Arab tribe of Eastern Arabia who formerly had a very large range (see pp. 84 f., 608). They are still predominantly Bedouin, but here only the portion in Oman is dealt with, and that portion is settled in the Oman Sultanate at ‘Abbāsah, Hajeirah, Khōr el-Milh, and Manātīf in Bātinah. Here they number 5,500 souls; Sunni in religion and Hināwi in politics.

97. *Āl Khameyyis* (sing. *Khameisi*)

A small Bedouin tribe, numbering 400 souls, found in Oman Proper; Ghāfiri in politics, in religion Ibadhi.

98. *Khamārah*

A tribe of Trucial Oman, numbering 375 souls, all resident in Abu Dhabi town. They are Maliki in religion. They came originally from Khamīr in Persia, and claim connexion with the ‘Utūb.

99. *Yāl Khamīs* (sing. *Khamīsi*)

A tribe of the Oman Sultanate, numbering 200 souls; Ibadhi in religion and Hināwi in politics; settled at Khabbah and Sha‘ībah in Bātinah.

100. *Beni Khāmmārah* (sing. *Khammāri*)

A tribe of the Oman Sultanate, numbering 400 souls; Ibadhi in religion and Hināwi in poitics; settled at Sūr Heyyān in Bātinah.

101. *Beni Kharūs* (sing. *Kharūsi*)

A tribe of the Oman Sultanate, numbering 4,500 souls, of whom 1,500 are Bedouins. They inhabit the northern slopes of the Western Hajar and are settled at Misfāh (45 houses), ‘Aliya (80 houses), Taqab (12 houses), Istāl (80 houses), Saneiba‘ (80 houses), Shau (10 houses), Hijār (90 houses), Tau esh-Sheikh (20 houses),

'Awābi (70 houses), and Felej Beni Khazeir (20 houses), all in 101
Wādi Beni Kharūs ; at Nakhl in Wādi Ma'āwal they have 40 houses. 619
Hijār is their tribal capital. The Bedouin section of 1,500 souls is
named Yāl Khameyyis. They possess 150 camels, 300 donkeys, 622
150 cattle, and 2,000 sheep and goats.

The Beni Kharūs are Ghāfiri in politics and Ibadhi in religion.

102. *Khazeimāt* (sing. *Khazeimi*)

A tribe of the Oman Sultanate, numbering 500 souls ; Ibadhi in religion and Hināwi in politics ; settled at Haseifīn Sūr el-Khazeimāt.

103. *Khazeir* (sing. *Khazeiri*)

A tribe of the Oman Sultanate, numbering 450 souls ; settled at Nakhl in Western Hajar ; Ghāfiri in politics, in religion Ibadhi.

104. *Beni Khazam* (sing. *Khazami*)

A tribe of the Oman Sultanate, numbering 400 souls ; Ibadhi in religion and Hināwi in politics ; settled at Sīya, 'Arqi, and Habūbīyah in Wādi Sarein in the Muscat district.

105. *Khōjah*, known to Arabs as *Lawātiyah*

The head-quarters of the Khōjah sect in the Persian Gulf are at Matrah, where they number about 1,050 souls ; but they are found also at Khābūrah (125 souls), Sohār town, Suweiq (30), Barkah and Masna'ah in Bātinah ; at Quryāt (1 family), and at Gwādar (300 souls) ; some also at Dibai, Ras el-Kheimah, and Shārjah towns. In Matrah the entire community lives in a large fort or enclosed quarter upon the sea beach for security and privacy (see above, p. 258). They marry for the most part only among themselves. About 10 families now adhere to Āgha Khān of Bombay ; the rest have been converted to Thein 'Ashari Shiism, but preserve to some extent their old social usages and customs. The majority are petty merchants and shop-keepers ; a few of them share in the trade between India and Oman, importing rice from Calcutta, piece-goods, oil, and drugs from Bombay, and exporting dates and dried fish. In the ports they are mostly British subjects. A few have acquired land.

106. *Aulād Kuleib* (sing. *Kuleibi*)

A tribe of the Oman Sultanate, numbering 100 souls ; Ibadhi in religion and Hināwi in politics ; settled at 'Ādeibah in the Muscat district.

107: *Kunūd* (sing. *Kindi*)

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A scattered Ghāfiri tribe of Oman, Ibadhis in religion, numbering 1,500 souls, all settled. They are found at Nizwa in Oman Proper, where they have 40 houses, and which may be regarded as their tribal capital; at Nakhl (50 houses) in Wādi Ma'āwal; at Saheilah (100 houses), Mileyyinah (15 houses), Heil esh-Shiya (10 houses), Heil er-Rafsah (60 houses), and Thiqbah (20 houses), in Wādi el-Jizi and its tributaries; at Heil, Ghāliah (20 houses), and Furfār in the Shameilliyan tract, and finally in independent Oman at Bireimi village and in Mahadhah.

108. *Beni Lamak* (sing. *Lamki*)

A tribe of the Oman Sultanate, numbering 300 souls; Ibadhi in religion and Hināwi in politics; settled at Lamki in Wādi Beni Ghāfir.

Qasra
Umm Himār } in Wādi Fara'.

109. *Ma'āwal* (sing. *Ma'wali*)

A tribe of the Oman Sultanate, numbering 8,000 souls; Ibadhi in religion and Hināwi in politics; settled in Wādi Ma'āwal in Western Hajar, where they own the villages of Āfi (1,000 houses), 'Areiq (40), Musilmāt (300), and part of Hibra (80); also at Khabbah (150) and Barkah (20) in Bātinah. There is also a Bedouin section by name Yāl Bin Rashid. Āfi is the tribal capital. The Jalandite rulers of Oman, who flourished at the time of the conversion of the country to Islam, or somewhat earlier, are supposed to have belonged to this tribe.

The trade of Wādi Ma'āwal is with Barkah. Wheat, barley, lucerne, and beans are grown, and there are about 100,000 date-palms.

110. *Āl Bu Maheir* (sing. *Maheiri*)

A considerable tribe in Trucial Oman, found in all the coast towns. They have 400 houses in Dibai, 200 in Shārjah, 120 at Ras el-Kheimah, 100 at Abu Dhabi, 100 at Batin, 80 at 'Ajmān, 60 at Khān, and 30 at Umm el-Qaiwein. By some, the Daheilāt of Abu Dhabi town are regarded as a section of the Āl Bu Maheir, who

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in their turn are reckoned, in Abu Dhabi, as a section of the great Beni Yās tribe. 101 619 ● 622

In all they number about 5,500 souls, of whom only about 100, in the Abu Dhabi principality, are Bedouin in their habits.

They are said to be of Mahrah stock and to have come originally from Hadhramaut.

In religion and politics they follow the Sheikh of the principality in which they happen to live.

111. *Mahārah* (sing. *Mahri*)

A tribe of Trucial Oman, numbering 1,250 souls, all resident in Ras el-Kheimah town, of which they form one of the main elements.

112. *Mahārib* (sing. *Mahāribi*)

A tribe of the Oman Sultanate, numbering 300 souls; Ibadhi in religion and Hināwi in politics; settled in Eastern Hajar, at 'Amqāt in Wādi Semā'il, and at Farfārah in Wādi Dhaba'ūn.

113. *Mahāriq* (sing. *Mahrūqi*)

A tribe of the Oman Sultanate, numbering 2,200; settled at Adam and Bahlah in Oman Proper and at Sanā'u in Sharqīyah; Ghāfiri in politics, in religion Ibadhi.

The Beni Wāl form one of their sub-tribes.

114. *Mahārizah* (sing. *Maheirizi*)

A tribe of Trucial Oman, numbering 250 souls, sharing with the Sharqiyīn two villages in Wādi Hām, viz. Masāfi and Tayyibah, where they keep some live stock and grow dates.

115. *Mahras*

A few in Murbāt in Dhofār. Nothing known about them.

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116. *Aulād Mahriz* (sing. *Mahrizi*)

A tribe of the Oman Sultanate, numbering 800 souls; Ibadhi in religion; settled at Ba'ad in Wādi Tāyin.

117. *Majālibah* (sing. *Majlabi*)

A tribe of the Oman Sultanate, numbering 150 souls; Ibadhi in religion and Hināwi in politics; settled in Eastern Hajar at Hillat el-Majālibah in Wādi Semā'il.

118. *Manādharah* (sing. *Mandhari*)

A tribe of the Oman Sultanate, numbering 1,850 souls; Ibadhi in religion and Hināwi in politics; settled in Western Hajar at Hawājiri, Hallah, and Mizāhīt in Wādi Fara'; in Oman Proper at Izki and Saddi; in Dhāhirah at Saleif; in Muscat at Matrah.

119. *Manāsir* (sing. *Mansūri*)

A Bedouin tribe of Trucial Oman, with head-quarters in Dhafrah; their range is from El-Qatar on the NW. to the Bireimi oasis on the E., and they are found all over Dhafrah, but especially in Dhafrah Proper and Līwah; also in Khatam. A few frequent the neighbourhood of Abu Dhabi town and visit the Bireimi oasis, and some are settled in the coast towns of Khān and Jumeirah. In all, they number about 1,400 souls, of whom only 100 are settled. Most of them winter in Qatar or its neighbourhood and summer in Līwah, where they have temporary villages of huts made of date-sticks and leaves, and possess as joint tribal property some date-groves. When their sojourn in Līwah is over for the year they close up their dwellings and stop up their wells with sand. Their principal grazing ground is in Dhafrah Proper, but in the summer they leave their camels in Beinūnah with those of the Beni Yās. They are Hināwi in politics and Maliki in religion.

They were formerly subject to the Wahabite Government, and in 1865 were understood to pay a contribution worth 2,000 dollars a year, chiefly in kind, into the Wahabite treasury; now they are independent of all control, but maintain some intercourse with the town of Abu Dhabi and its Sheikh.

For the Bedouin Manāsir, see above, p. 89 f.

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120. *Manāwarah* (sing. *Maneiwari*)

A tribe of the Oman Sultanate, or possibly a branch of the Beni Bu Hasan, numbering 200 souls; Ibadhi in religion and Hināwi in politics; settled at Hadhīb in Bātinah.

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121. *Maqābil* (sing. *Maqbāli*)

A tribe of the Oman Sultanate, numbering 5,000 souls; settled for the most part in Western Hajar. Their villages are Khān (40 houses), Heil 'Adha (20 houses), and Hansi (20 houses) in Wādi el-Jizi and its tributaries; Muta'ārishah (60 houses), Heil (40 houses), Litheibāt (25 houses), and 'Aqair (20 houses), in Wādi el-Hilti; Murri (60 houses), Mahbab (60 houses), Nizūk (20 houses), Madīnah (25 houses), and Salam (30 houses), in Wādi Beni Ghāfir. They have outlying settlements at Bāt (180 houses), in Wādi Sharsah, in Dhāhirah, and at 'Aweināt (50 houses), Himbār (90 houses), and Tareif (200 houses) in Sohār in Bātinah. Heil in Wādi el-Hilti may be regarded as their tribal capital.

The Maqābīl belong to the Ghāfiri faction. In 1905 they gave trouble to the Sultan of Oman, and were expelled by his troops from a fort in Wādi el-Hilti.

The Beni Khail in Muta'ārishah and the Samāh in Bātinah are sections of the Maqābīl.

122. *Maqānnah* (sing. *Maqaini*)

A tribe of the Oman Sultanate, numbering 400 souls; Ibadhi in religion, Hināwi in politics; settled at Wudām in Bātinah.

123. *Marar* (sing. *Marri*)

A tribe found chiefly in the coast towns of Trucial Oman, but also in the interior; they have 200 houses at Shārjah in the Leyyah quarter, 40 at Abu Dhabi, and 30 at Dibai; besides these there are about 70 families of Bedouin Marar who inhabit Līwah in Dhafrah.

They claim to be a section of the Ahl Murrah, but their pretensions in this respect do not appear to be well founded.

Most of them are pearl-divers by occupation. In politics they are Hināwi, in religion they are Maliki Sunnis.

124. *Marāziq* (sing. *Marzūqi*)

A tribe of the Oman Sultanate, numbering 300 souls; Sunni in religion and Hināwi in politics; settled at Sūr Heyyān in East

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Bātinah and at Hamām in Saham. They are supposed to be the same tribe as the Marāzīq of the Shībkūh district of the Persian coast, though the latter are Wahabites.

125. *Masākirah* (sing. *Maskari*)

A Ghāfiri tribe of the Oman Sultanate, Ibadhi in religion, numbering in all 6,000 souls, of whom 1,600 are Bedouins. They inhabit the 'Alāyah or upper quarter of Ibra, sharing that town with the Hirth, and also occupy Yahmadi and other villages of the Baldān el-Masākirah division of Sharqīyah. Some live at Bilād es-Sūr. They have at times been at feud with the Hirth, but in 1877 were suspected of aiding the Hārithi rebel, Sālih, pecuniarily.

The Bedouin Masākirah are divided into three sections, viz. :

Faleihāt, 300 souls, owning 30 camels, 25 donkeys, 40 cattle, 200 sheep and goats.
Nahad, 500 souls, owning 50 camels, 40 donkeys, 30 cattle, 600 sheep and goats.
Masā'īd or Masā'idah, 800 souls, owning 300 camels, 200 donkeys, 100 cattle, and 800 sheep and goats.

The principal Sheikhs are at Ibra and Yahmadi.

126. *Masālihah* (sing. *Maslahi*)

A small tribe of the Oman Sultanate, numbering 150 souls: settled at Qaryah in Oman Proper and in Wādi Beni Khālid in Eastern Hajar; Ghāfiri in politics, in religion Ibadhi.

127. *Mashāfirah* (sing. *Masheifari*)

A tribe of the Oman Sultanate, numbering 700 souls; Ibadhi in religion and Hināwi in politics; settled at Rumeis and Barkah in Bātinah and at Qābil in Sharqīyah, where some are Bedouins.

128. *Mashārifah* (sing. *Masharrafi*)

A tribe of the Oman Sultanate, numbering 1,000 souls; Ibadhi in religion, Hināwi in politics; settled in and about the Wādi Fara' at Lamīm, Teima, Ghassah, Fuleij (or Faleij), Rafsah, and Mislaq in Eastern Hajar. They are entirely dominated by the Beni Bu Hasan.

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129. *Mashā'ikh*

A few in Murbāt in Dhofār Nothing known about them except that they are a sacred class. 101

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130. *Matārīsh* (sing. *Matrūshi*)

A tribe of Oman, numbering 1,700 souls, of whom 1,000 are settled in Trucial Oman at Shārjah town and 700 in the Sultanate at Harādi and Mureir el-Kebīrah in Bātinah; Ghāfiri in politics, in religion Sunni.

131. *Mazārī'* (sing. *Mazrū'i* or *Mizra'i*)

A tribe of Oman, numbering about 6,400 souls, of whom 5,000 are in the Sultanate and 1,400 in Trucial Oman. In the Sultanate they are found at 'Alāyat el-Mazārī' and Wusheil in Western Hajar and at 'Aqr in Bātinah. In Trucial Oman they are found in Abu Dhabi and Dibai towns, in the village of Khān near Shārjah town, in Wādis Hām and Sfuni in the Ras el-Kheimah district, and in Wādi Sfei in the district of Shameilīyah.

They are as a rule Ghāfiri in politics and Hanbali in religion.

In Abu Dhabi territory they are regarded as a section of the Beni Yās.

132. *Mishāqisah* (sing. *Mashqasi*)

A tribe of the Oman Sultanate, numbering 600 souls; settled at Heil, Mizāhīt, and Wusheil in Wādi Fara'; Ghāfiri in politics.

133. *Miyāyihah* (sing. *Miyāhi*)

This tribe of the Oman Sultanate is also called Beni Ghāfir, but the alternative name is apt to lead to confusion between the Miyāyihah tribe and the Ghāfiri political faction to which the tribe belongs and to which it gave its name. It has not now, and never had, as a tribe, any dominant position in the Ghāfiri political faction: that the faction was named after it was due not to the strength of the tribe but to the personal energy and talents of its Sheikh, Mohammed ibn Nāsir, who commanded the faction in the earliest struggle against the Hināwi. The Tamīmah of the Miyāyihah is no longer head of the Ghāfiri faction.

The Miyāyihah number about 7,000 souls, all settled. Their villages are Dhab'a (25 houses), Kahaf (30 houses), Dhaweihir (20 houses), Tayyib (25 houses), Rijlah (20 houses), Qarti (40 houses), Ruweibi (15 houses), Difa' (30 houses), Marji (50 houses), Khafdi (30 houses), Tabāqah (20 houses), Dihās (20 houses), 'Amār (25 houses), and Zawājir (35 houses), all in Wādi Beni Ghāfir;

101 Khadhra (40 houses) in Wādi Sahtain; Rostāq (400 houses),
Mizāhīt (65 houses), and Hazam (40 houses), in Wādi Fara'; Darīz
● 619 (200 houses), in Wādi el-Kebīr; Beit el-'Ainein (20 houses), in
622 Wādi Saneisal; Wahrah (100 houses), in Wādi Sharsah; Bahlah
(30 houses), in Oman Proper.

They are Ghāfiri in politics and Ibadhi in religion, except only those at Darīz, who are Sunni. Though not a very large tribe they were in 1881 simultaneously at feud with eight tribes and have a reputation for skill and courage in war.

A complete list of their subdivisions is not available. The few sections known are:

Beni Salmān, at Marji and Mizāhīt.
Salāmiyīn, at Dihās.
Maqārishah, at Bahlah.
Khanābishah, at Nizūk (20 houses) and Madīnah (25 houses) in Wādi el-Hōqain, a tributary of Wādi Beni Ghāfir.

134. *Muwālik* (sing. *Māliki*)

A tribe of the Oman Sultanate, numbering 2,000 souls; Ibadhi in religion, Hināwi in politics; settled at Barkah, Shakhākhīt, and Rumeis Bu Mahār in Bātinah, and at Dawwah in Wādi Beni Khālid in Eastern Hajar. They are dependent on the Hirth.

135. *Muwālikh* (sing. *Mālikhi*)

A tribe of the Oman Sultanate, numbering 700 souls; ? Ibadhi in religion, Hināwi in politics; settled at Hadd.

Their sections are:

Beni 'Āmir.
Beni Ghazal.
Beni Mahari.

136. *Beni Na'ab* or *Nu'abah* (sing. *Na'abi*)

A small but distinct tribe of the Oman Sultanate, numbering perhaps 1,500 souls; Hināwi in politics, religion unrecorded. Settled at Lājāl, which belongs to them, and at Manah in Oman Proper; at Sīya and elsewhere in Wādi Sarein; in Wādi Mi'aidin; at Mazāra' in Wādi Tāyīn; in the hills on the right bank of the Tāyīn in the Wādi Dheiqah section they are shepherds and form a warlike section of the Beni Battāsh. They are possibly of non-Arab descent but are considered Arab now.

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137. *Beni Na'mān* (sing. *Na'māni*)

A tribe of the Oman Sultanate, numbering 100 souls; Ibadhi in religion, Hināwi in politics; settled at Sanā'u in Sharqīyah. They took part in the attack on Muscat in 1895.

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138. *Nabāhinah* (sing. *Nabhāni*)

A tribe of the Oman Sultanate which at the end of the sixteenth century furnished the rulers of Oman. They number only 600 and are settled at Sharqatein in Wādi Semā'il; at Hammām el-Ā'li and Sunub in Wādi Bōshar; and at Nakhl. They are Ghāfiri in politics, in religion Ibadhi.

139. *Na'īm* (sing. *Na'aimi*)

An important tribe of Oman with independent branches in Bahrein and El-Qatar. Only the main tribe is dealt with here. They number in all 13,000 souls of whom 10,500 are settled and 2,500 Bedouins. In the Sultanate 4,500 are settled at Dhank town (660 houses), Sanqar (45 houses), Saneinah (200 houses); in Trucial Oman 3,500 at Heirah (250 houses), Hamrīyah (250 houses), 'Ajmān (25 houses), Dheid (30 houses), Haqālah (10 houses), and Shārjah town (100 houses); in independent Oman at Qābil (180 houses), Hafīt (150 houses), Su'arah (100 houses), and Bireimi village (100 houses).

The Bedouins range over the entire central portion of the Oman promontory at its base. The district of Jau, in which the Bireimi oasis is situated, may be regarded as their head-quarters, but they predominate in Dhāhirah on the east, and on the west extend to Khatam, which they share with the Beni Yās and the Dhawāhir. In the winter some of them pasture their animals on the watershed between the Bireimi oasis and Sohār, and are an important factor in tribal politics at the head of Wādi Hatta. On the north their principal grazing ground is the plain of Jiri, which is shared by their Khawātir section with the Ghafalah tribe. In the direction of Shārjah the tract known as Gharīf was once in their possession, but they were displaced by the Beni Ka'ab, who, in their turn, have had to cede it to the Beni Qitab.

Roughly speaking there are ordinarily 1,200 Na'īm Bedouins in Trucial Oman, 900 in the Sultanate, and 400 in independent Oman.

Subdivisions:

The Na'īm, whether settled or nomadic, belong to one of two main divisions—the Āl Bu Khareibān, who are said to be descendants

101 of Khazraj, and the Āl Bu Shāmis, who are said to be descendants
619 of ʻAus. The following are some of the better-known sections of these two main divisions.

622 *Āl Bu Khareibān* sub-tribe :

ʻAryān at Hafīt, 140 souls.
Āl Bu Adhnein or Dhanein at ʻAjmān and elsewhere, 700 souls.
Hamīrat at ʻAjmān and elsewhere, 180 souls.
Khawātir at Hafīt and the Jiri plain, 500 souls.
Qarātisah at Bireimi and Suʻarah.
Āl Bu Kelbi of ʻAjmān town (perhaps a section).

Āl Bu Shāmis sub-tribe :

ʻAyāl ʻAzīz at Dhank town, 700 souls ; believed not to be really Naʻīm (see above, p. 550).
Darāwishah at Heirah, Hamrīyah, Shārjah town and Ras el-Kheimah town, 1,500 souls.
(ʻAyāl) Hiyah or Ahiya in Dhank town, 150 souls.
Kilābinah at Hafīt and Sanqar.
Shawāmis at Bizeili, Saneinah, and Dhank, 1,400 souls.
Wahā'ishah at Dhank town, 250 souls.

The Naʻīm are Ghāfiri in politics, and, with few exceptions, Hanbali in religion.

140. *Naqbiyīn* (sing. *Naqbi*)

A tribe of Trucial Oman, numbering 1,800 souls ; Hanbali in religion and Ghāfiri in politics ; settled in Shārjah principality on the east side of the Oman promontory at Khōr Fakkān, Ghāllah, Lūlayyah, Zubārah, Dibah, Fahlein, Khatt, and Diftah. They are generally hostile to their neighbours the Sharqiyīn. They are all engaged in agriculture.

141. *Āl Bin Nāsir* (sing. *Nāsiri*)

A tribe of Trucial Oman, numbering 120 souls ; Sunni in religion ; all settled in Abu Dhabi town. They live by pearl-diving and fishing and petty trade apparently.

142. *Nidābiyīn* (sing. *Nidābi*)

A settled tribe of the Oman Sultanate, numbering 3,500 souls ; Ghāfiri in politics, in religion Ibadhi. Their villages are Lizugh, Mizraʻ Bu Baʻarah, Fankh, Daʻsar, Sinsilah in Wādi el-ʻAqq ; Mizraʻ and Mizraʻ el-Heitani in Wādi Seijāni ; Mahbūb, Hassās, and Sarūr in Wādi Semā'il ; Jarda in Eastern Hajar.

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Though not a large tribe their position in Wādi el-'Aqq and 101
Wādi Seijāni commands the principal route from Sharqīyah to
Matrah and Muscat towns, and their services have frequently 619 ●
been retained by the Sultans of Oman to bar the progress of insur- 622
gents from Sharqīyah to the capital.

143. *Nidheiriyīn* (sing. *Nidheiri*)

A small tribe of the Oman Sultanate, numbering 300 souls, settled at Dawwah in Wādi Beni Khālid, in Eastern Hajar; Ghāfiri in politics, in religion Ibadhi.

144. *Nuwāfil* (sing. *Naufili*)

A tribe of the Oman Sultanate, numbering 300 souls; Ibadhi in religion, Hināwi in politics; settled in Bātinah at Bu 'Abāli, Sha'ībah, Majiz en-Nuwāfil, and Masna'ah. They are dependent on the Hirth and a few are Bedouins.

145. *Beit el-Qalam*

A few at Murbāt in Dhofār. Nothing known about them.

146. *Qara*

A wild tribe in the Samhān hills in Dhofār, ranging from Sadah on the east to Rakhyūt on the west and inland as far as the country is habitable, which is not a great distance. They number about 5,000 souls, all nomadic except a few hundred settled at Kharīfōt (30 houses), Murbāt (10 houses), Rakhyūt (65 houses), Sadah (20 houses), and Tāqa (20 houses). They call themselves Hakli, speak a language which has been described as a dialect of Mahri, and are commonly stated to be a branch of the Mahrah tribe. They differ greatly in appearance and character from the typical Arab, who regards them as heathens. They are classed as Sunnis of the Ghāfiri faction, but it is doubtful whether they are Arabs at all. They keep camels, cattle, sheep and goats, and subsist chiefly by collecting frankincense and other gums. They also do a little cultivation and a little business in hides and *ghi*. In winter they live in caverns which, if large enough, they share with their animals. One cavern at Dirbāt is 150′ × 50′ × 30′. A few have guns, the rest use iron swords, daggers, and even pointed throwing sticks. They carry a shield which serves also as a hat or water bucket or stool as desired. They quarrel and fight amongst themselves, and are a restless, irresponsible lot, but are not a resolute or really

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101 dangerous tribe. They may annoy their neighbours by damaging
• 619 their crops at night, but they never attack settled villages.
622 Their principal divisions are :

Beit 'Ak'āk, at Rakhyūt, 150 fighting men.
Barā'amah, in Samhān hills, behind Salālah, 160 fighting men.
Beit Hardān, in the hills near Rakhyūt, 70 fighting men.
Beit 'Īsa, at Rakhyūt, 80 fighting men.
Beit Jabūb, in the hills, 160 fighting men.
Beit Qatan, in the hills, 150 fighting men.
Beit Ka'bōb, in the hills.
Beit Kishōb, in the hills, 170 fighting men.
Kathōb or Ma'ashani at Tāqa, and in the hills about Wādi Dirbāt, 700 fighting men.
Beit Sa'īd, in the hills behind Hāsiki, 300 fighting men.
Shamāsah at Rakhyūt, 90 fighting men.
Beit Tabōk, in the hills, 170 fighting men.
Beni (or Ahl) 'Umr, at Murbāt and in the hills near by, 1,200 fighting men. This section is friendly to the Sultan of Oman and has a subsection, Beit Makhayyir.

147. *Āl Bu Qarein* (sing. *Qareini*)

A tribe of the Oman Sultanate, numbering 400 souls ; Ibadhi in religion, Hināwi in politics ; settled at Dhiyān and Hajeirah in Bātinah. Some at Hajeirah are Bedouins.

148. *Qateit* (sing. *Qateiti*)

A tribe of the Oman Sultanate, very few in number ; Sunni in religion, Hināwi in politics ; settled in Khābūrah town.

149. *Qawā'id* (sing. *Qā'idi*)

A Bedouin tribe of Trucial Oman, numbering 250 souls. They range round about Shōkah in Wādi Hām ; some of them cultivate a little, and are semi-settled at Shōkali. They are believed by some to be an offshoot of the Mazārī', but this is doubtful.

150. *Qawāsim* or *Jawāsim* (sing. *Qāsimi* or *Jāsimi*)

This is the family or small tribe to which the ruling sheikh of Shārjah belongs ; it claims descent from the Prophet Mohammed. Outside Trucial Oman the subjects of Shārjah are sometimes spoken

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of as Jawāsim, and a tribe which has submitted to the sheikh is 101
said to have become 'Jāsimi'; to this fact is probably due the 619
indiscriminate application in old British records of the term
'Joasmee' to all the piratical inhabitants of what is now Trucial 622
Oman. The Trucial flag of 1820 unfortunately came to be known, and is still known, as the Jāsimi flag, and the Beni Yās of Abu Dhabi have consequently always shown a disinclination to fly it.

The genuine Qawāsim in Trucial Oman in 1905 only numbered 18 adult males. Other Qawāsim to the number of 650 occur at Duvvān in the Lingeh district of the Persian coast.

A tribe of Qawāsim, supposed to be identical with the genuine Qawāsim by some, while others hold it to be a section of the Nidābiyīn, is settled in the Oman Sultanate at Miltiqa in Wādi Semā'il, Nafa'ah in Wādi Mansah, Felej el-Hijāri in Wādi Riseil, Mizra' *el-'Alawi in Wādi Maih, and at Bandar Jissah on the Muscat coast.* This tribe numbers 1,100 souls.

151. *Beni Qitab* (sing. *Qitbi*)

A tribe of Oman, having a considerable range over the promontory and in Dhāhirah. They number about 4,800, of whom 2,500 are settled in the sultanate in the cluster of villages known as Aflāj Beni Qitab, in Dhāhirah, and 200 at Dheid, in the Shārjah principality. The remaining 2,100 are Bedouins, whose territory is bounded by the northern end of the Dheid plain, the towns of Shārjah and Dibai, the Bireimi oasis, and the western slopes of the promontory. The Bedouins muster 600 fighting men in their seven sections, as follows :—Farāriyah, 100; Hawāfir, 80; Khasāwinah, 120; Ma'āliyah, 40; Masā'īd, 180; Midhāqarah, 30; Shibānāt, 50.

The Sheikh of Abu Dhabi has recently admitted the Beni Qitab to be clients of the Sheikh of Umm el-Qaiwein. In politics they are Ghāfiri, and in religion Sunni.

152. *Radeināt* (sing. *Radeini*)

A tribe of the Oman Sultanate, numbering 250 souls; Sunni in religion, Hināwi in politics; settled at 'Abbāsah in Bātinah.

153. *Rahbiyīn* (sing. *Rahbi*)

A tribe of the Oman Sultanate, numbering 5,000 souls; Ghāfiri in politics, Ibadhi in religion; settled in the upper part of Wādi Tāyīn and in Wādi Mansah and its tributaries. Wāsit, between Wādis Tāyīn and Mansah, is the seat of the principal sheikh.

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The Suwābiq at Beyyadh is one of their sections, and the Aulād or Beni Mahriz at Ba'ad and Mizbur is perhaps another.

154. *Ramāh* (sing. *Ramhi*)

A tribe of the Oman Sultanate, numbering 1,500 souls; Ghāfiri in politics, Ibadhi in religion; settled in Western Hajar, at 'Ain er-Ramāh, and not found anywhere else. They are goldsmiths.

155. *Beni Raqād* (sing. *Raqādi*)

A small tribe of the Oman Sultanate, numbering 250 souls; originally Yemeni, now Ghāfiri in politics and Ibadhi in religion; settled at Misfāh, Lansab, and Ghallah in the Muscat district and at Badī'ah in Wādi Tāyīn in Eastern Hajar.

156. *Āl Bu Rasheid* (sing. *Rasheidi*)

A tribe of the Oman Sultanate, numbering 600 souls; Ibadhi in religion, Hināwi in politics; settled at 'Abbāsah and Khadhra in Bātinah. They are partly Bedouin and dependent on the Hirth.

157. *Beni Rāshid* or *Rawāshid*

A tribe of the Oman Sultanate, numbering 3,500 souls; Ibadhi in religion, Hināwi in politics; settled in Bātinah at Khishdah in Sohār; in Dhāhirah at 'Arāqi and Darīz in Wādi el-Kebīr; in Oman Proper at Adam, Bahlah, Khadhra Bin Daffā' in Sharqīyah, and Nizwa in Sanā'u.

158. *Beni Rāsib* (sing. *Rāsibi*)

A tribe of the Oman Sultanate, numbering 1,500 souls; Ghāfiri in politics and bigoted Wahabite in religion; settled at Wāfi in Ja'lān and at feud with the Beni Bu Hasan. Their sections are Aulād Fāris, Marāziqah, and Aulād Rabī'.

159. *Beni Riyām* (sing. *Riyāmi*)

A somewhat peculiar tribe of the Oman Sultanate, numbering 11,000 souls; Ghāfiri in politics, Ibadhi in religion; settled at Izki (450 houses), Kamah (20 houses), Manah (140 houses), Birkat el-Mōz (250 houses), Karsha (20 houses), Muti (300 houses), Nizwa (500 houses), Tanūf (40 houses), and Zikeit (15 houses), all in Oman Proper; also at Shareijah (100 houses), and Seiq (60 houses) in

Jebel Akhdhar; also at Misfāh (100 houses) in Wādi Beni Kharūs, 101
and at Hijār (50 houses) and Qōrah (40 houses) in Wādi Mistāl. 619

They are said to be of Yemeni descent and among the earliest 619
Arab settlers in Oman. They are well to do and peaceable, but 622
those of the hills are disliked as being irascible, slothful, immoral, and inhospitable; the prejudice against them may be partly due to their disregard of Mohammedan principles in drinking a wine made by themselves from home-grown grapes. They are described as haggard and prematurely old and lacking the usual vivacity and strength of mountaineers. The women go unveiled and are sometimes of a clear ruddy complexion. Their sections are Jawāmīd at Seiq and Sharciqiyīn at Misfāh.

160. *Riyāyisah* (sing. *Rīsi*)

A tribe of the Oman Sultanate, numbering 1,000 souls; Sunni in religion, Hināwi in politics; settled at Haseifīn Sūr er-Riyāyisah in Bātinah, at Tawi in Western Hajar, and in Shinās town.

161. *Beni Ruwāhah* (sing. *Ruwāhi*)

An important tribe of the Oman Sultanate, numbering 18,500 souls; Ibadhi in religion and Hināwi in politics, though said to be of Nizāri descent. Their principal seat is the upper part of Wādi Semā'il, called Wādi Beni Ruwāhah, which they monopolize, having 900 houses there; but they also inhabit the lower villages of 'Adhdah (50 houses), Rissah (20), Rufei'ah (80), Qarwāshīyah (50), Naghzah (50), Suharah (100), Hijrat Aulād Sa'ad (50), Jammār (75), Hijrat el-Bakriyīn (100), Ibrāhīmīyah (40), Beit Weled el-Khalīli (100), Subārah (50), Daqdaqain (20), and Tasāwīr (25). In Wādi Bōshar they are found at Fuleij esh-Shām (15), in Wādi Dima at Hājir (100), and in Oman Proper at Izki, Khadhra Bin Daffā' (60), Nizwa (4), and Saddi (10). In Wādi Mistāl they occur at Ghubrah Beni Ruwāhah (40) and Heil (40). The greater part of Wādi 'Andām belongs to them and the whole of Wādi Mahram.

They are a troublesome tribe; they were against the Sultan of Oman from 1871 to 1888 consistently, and are supposed to be still very hostile; but they can be bought, as they were in 1905, when the Sultan made use of them.

Half a mile below the village of Wabāl, in Wādi Beni Ruwāhah, is a wall with towers and a gate through which the highway leads. This is called Darwazah (door), and its object is to close the route up the valley. It is permanently held by a garrison of the Beni Ruwāhah.

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101 The tribe apparently owns few camels, but many cattle, donkeys sheep, and goats, and thousands of date-palms. They also go in fo:
• 619 trade, market-gardening, cultivation, and transport.

622 The principal subdivisions of the Beni Ruwāhah are :

Section.	*Houses.*	*Habitat.*
Aulād 'Ali	200	Wādi Mahram
Aulād 'Aqīd	95	Wādi 'Andām
'Awāmir	200	Rissah and Rufei'ah in Wādi Semā'il, also Wādi 'Andām
Aulād 'Āyish	200	Wādi Mahram, &c.
Bahālil		Naghzah in Wādi Semā'il
Aulād Bin Bahīs	30	Sabārah in Wādi Semā'il
Bakriyīn	160	Hijrat el-Bakriyīn, Ibrāhīmīyah, and Sabārah in Wādi Semā'il
Aulād Barkat	80	Wādi Mahram
Aulād Hamad	100	Wādi Mahram
Beni Hamīm	100	Wādi Mahram
Aulād Harmal	150	Wādi 'Andām
Aulād Hasan	180	Wādi 'Andām
Beni Hāshim	60	Mihall in Wādi Semā'il, &c.
Aulād Husein	50	Wādi 'Andām
Aulād Ibrāhīm	60	Wādi Semā'il
Aulād Khalf	70	Wasād in Wādi Semā'il
Aulād Khalīl	200	Suharah and Beit Weled el-Khalīli in Wādi Semā'il
Aulād Khamīs	60	Biyāq in Wādi Semā'il, &c.
Aulād Mas'ūd	80	Biyāq in Wādi Semā'il and Himamt, &c.
Beni Na'mān	50	Wādi 'Andām
Aulād Nāsir Mohammed	20	Wabāl in Wādi Semā'il
Qurūn	70	Suharah in Wādi Semā'il
Aulād Rāshid	200	Himamt, &c.
Aulād Sa'd	100	Hijrat Aulād Sa'd in Wādi Semā'il
Aulād Salīm	120	Wādi Mahram
Aulād Suleimān ibn 'Umr	10	Hibāt in Wādi 'Andām
Aulād Wakīl	140	Dighāl in Wādi Semā'il, &c.

The Beni Ruwāhah occur also in Oman Proper and in some other places.

162. *Beni Sa'd* (sing. *Sa'di*)

A tribe of the Oman Sultanate, numbering 1,500 souls ; Ibadhi in religion, Hināwi in politics ; settled in Bātinah at Liwa town, Diwānij, and Asrār Beni Sa'd.

163. *Yāl Sa'd* (sing. *Sa'di*)

A large tribe of the Oman Sultanate, numbering 13,000 souls ; Hināwi in politics, Ibadhi in religion. They occupy a block of

territory 25 miles in length towards the east end of Bātinah, but 101
a number of coastal villages in their tract are in other hands. Their
traditional boundary on the east is the lower reach of the Wādi 619●
Beni Kharūs; on the west the farthest point they occupy is 622
Khadhra. Their principal settlements are at Masna'ah (50 houses), Tau esh-Shawi (20), Tarīf (60), Muladdah (400), Raqqās (100), Ghareifah (500), Sūr el-Qarat (200), Tharmad (250), Bat-ha Suweiq (600), Khadhra (230), and Sūr Heyyān (50). They are also found at Khabbah and Hadhīb, the town of that name 5 m. E. of Khābūrah.

Among Arabs they are reputed unwarlike, mean spirited, and inhospitable. They are wealthy, owning hundreds of thousands of date-palms and a considerable area under grain, also many trading and fishing boats.

They pay nothing to the present Sultan, and have always been inclined to side with the 'Azzān branch of his family. On the whole, however, they give no trouble so long as they are left alone.

The principal divisions are :

Section.	*Fighting strength.*	*Location.*
Yāl Heyyiz	700	Muladdah, Bat-hah Suweiq, and Khadhra
Yāl Hilāl	550	Masna'ah, Sūr el-Qarat, and Tharmad
Khaneijarah	400	Masna'ah, Sūr el-Qarat, and Tharmad
Khuweitar	300	Tarīf, Muladdah, and Raqqās
Maghābishah	400	Masna'ah, Tau esh-Shawi, Raqqās, and Khadhra
Shuweikāt	300	Khabbah and Hadhīb

Mention is made of another tribe of Yāl Sa'd in the Oman Sultanate numbering 150 souls; Ibadhi in religion but Ghāfiri in politics, settled at Dāris in Wādi Fara'. It is not stated whether they are connected with the Hināwi Yāl Sa'd.

164. *Yāl Sa'd* (sing. *Yāl Sa'di*)

A small tribe of the Oman Sultanate, numbering 150 souls; settled at Dāris in Wādi Fara'; Ghāfiri in politics, in religion Ibadhi.

165. *Sa'ādiyīn* (sing. *Sa'di*)

A tribe of the Oman Sultanate; Ibadhi in religion, and Ghāfiri, but subject to neighbouring Hināwi tribes in politics; numbering 700 souls, settled at Muqal in Wādi Beni Khālid.

166. *Āl Bu Sa'īd* (sing. *Sa'īdi*)

This is the tribe of the Sultans of Oman; in politics Hināwi, in religion Ibadhi, with a few Sunnis among them. They number

101 6,000 souls, and are widely diffused. Their settlements are at Muscat town (8 houses), where they mostly belong to the sultan's
● 619 family; at Sawāqim (20 houses) in Wādi Mijlās; Heil el-Ghāf in Wādi Tāyīn; Dhiyān (65), Qasbiyat Āl Bu Sa'īd (20) in Bātinah; at
622 Hibra (80) in Wādi Ma'āwal; at Fath Āl Bu Sa'īd (50) in Wādi Bōshar; at Hārat el-Jabah (20) and Beit el-Qarn (5) in Wādi Fara'; at Jammār (75) in Wādi Semā'il; at Samad (50), Khadhar (25), and Sherī'at Āl Bu Sa'īd (10) in Wādi Samad; at Adam (150), Birkat el-Mōz (20), Felej (20), Mahyūl (10), Manah (200), Nizwa (250), and Raddah (20) in Oman Proper.

167. *Sā'idah* (sing. *Sā'idi*)

A small tribe of the Oman Sultanate; Ghāfiri in politics, Sunni in religion; numbering 250 souls, settled at Dūt in Wādi Dhank.

168. *Saleimiyīn* (sing. *Saleimi*)

A tribe of the Oman Sultanate, numbering 800 souls; Ibadhi in religion and Ghāfiri in politics; settled at Rumānīyah in Wādi Fara', Western Hajar.

169. *Yāl 'Abd es-Salām* (sing. *Salāmi*)

A tribe of the Oman Sultanate, numbering 1,500 souls; Ibadhi in religion, Ghāfiri in politics; settled in Dīl Yāl 'Abd es-Salām in Saham in Bātinah.

170. *Salāmiyīn* (sing. *Salāmi*)

A tribe of the Oman Sultanate, numbering 3,000 souls; Ibadhi in religion, Ghāfiri in politics; settled at Nakhl, and at Rumānīyah in Wādi Fara', Western Hajar.

171. *Salātinah* (sing. *Saltāni*)

A tribe of the Oman Sultanate, numbering 100 souls; Hināwi in politics and probably Sunni in religion; settled at Furfār es-Salātinah in Liwa in Bātinah.

172. *Sareiriyīn* (sing. *Sareiri*)

A tribe of the Oman Sultanate, numbering 100 souls; Hināwi in politics and Ibadhi in religion; settled at Nakhl in Western Hajar. Some of them are potters.

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173. *Beni Sārikh* (sing. *Sārikhi*)

A tribe of the Oman Sultanate, numbering 300 souls ; Hināwi in politics, formerly Ghāfiri ; settled at 'Ain Beni Sārikh in Dhāhirah. 101 619 622

174. *Yāl Shabīb* (sing. *Shabībi*)

A tribe of the Oman Sultanate, numbering 250 souls ; Ibadhi in religion, Hināwi in politics ; settled at Masna'ah in Bātinah and Lizq in Sharqīyah.

175. *Shabūl* (sing. *Shabli*)

A tribe of the Oman Sultanate, numbering 1,000 souls ; Ibadhi in religion and Hināwi in politics ; settled at Sohār town in Bātinah, at Heyyadh, Heil 'Adha, Hansi, and Furfār in Western Hajar, and at Jifār in Wādi Bōshar. They are dependent on the Hirth.

176. *Beni Shaheim* (sing. *Shaheimi*)

A tribe of the Oman Sultanate, numbering 4,000 souls ; Ibadhi in religion, Ghāfiri in politics ; settled in Eastern Hajar in all the villages of Wādi Dima except Hājir.

177. *Shahā'irah* (sing. *Ashhari* or *Shahyāri*)

A tribe of Trucial Oman, numbering 125 souls ; Ghāfiri in politics ; settled at 'Asimah in Wādi Hām. They are considered to be aborigines.

178. *Beni Shahūm* (sing. *Shahmi*)

A tribe of the Oman Sultanate, numbering 900 souls ; Ibadhi in religion, Ghāfiri in politics. Settled in Western Hajar, at Sa'abah, and Bilād Shahūm in Wādi Beni Ghāfir.

179. *Beni Shakeil* (sing. *Shakeili*)

A tribe of the Oman Sultanate, Ghāfiri in politics, Ibadhi in religion, numbering 4,000 souls. Settled in Western Hajar at Umm Himār, Mīdān, Meihah, Sani, Maqham, Qaryah, and Heil Ghāfah ; in Dhāhirah at 'Āridh ; in Oman Proper at Bahlah, Bisya, and Seifam. Their tribal capital is Seifam.

180. *Shakhāriyin* (sing. *Shakhāri*)

A small tribe of the Oman Sultanate ; Ghāfiri in politics and Ibadhi in religion ; settled at Felej esh-Shakhāriyin in Wādi 'Āhin

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101 in Western Hajar. They number 250 souls, and are allies of the Maqābīl.

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181. *Shakūr* (sing. *Shakūri*)

A tribe of the Oman Sultanate; Ghāfiri in politics and Ibadhī in religion; numbering 500 souls, settled in Dhank town in Dhāhirah.

182. *Beni Shameili* (sing. *Shameili*)

A tribe of Trucial Oman, numbering 1,000 souls, originally Jews; settled at Shimil in Sīr, except for a few who are nomads among the Shihūh in Ru'ūs el-Jibāl. They are now closely connected with the Shihūh and may almost be regarded as a section of that tribe. At Shimil, which they entirely possess, they have 4,000 date-palms and some live stock, including 50 camels.

183. *Shamūs* (sing. *Shamsi*)

A tribe of the Oman Sultanate, numbering 100 souls; Ibadhi in religion, Hināwi in politics; settled at Khōr el-Hamām in Saham.

184. *Shāqōsh*

These form a section of the Beni Ma'in of Qishm, and there are only a few of them. They are Ghāfiri in politics and reside at 'Ajmān town, where they have 12 houses. They are pearl-divers and fishermen.

185. *Sharā'inah* (sing. *Sharā'ini*)

A tribe of the Oman Sultanate, numbering 800 souls; Ghāfiri in politics and Ibadhi in religion; settled in Western Hajar at Beit el-Qarn in Wādi Fara' and 'Ain esh-Sharā'inah in Wādi Beni Ghāfir. They are allies of the Beni Kelbān.

186. *Sharqiyīn* (sing. *Sharqi*)

A tribe of Trucial Oman, numbering 7,000 souls, residing entirely within the jurisdiction of the Sheikh of Shārjah, found chiefly in the Shameilīyah tract and in Wādi Hām, but also in smaller numbers in the Jiri plain and in the Ras el-Kheimah district. Their principal settlements are at Bidyah (300 houses), Fujeirah (150), Gharfah (100), Marbah (100), Qareyyah (100), Qidfa' (100), and Ghāllah (70).

About half of those residing in the Shameilīyah tract have succeeded (1905), under the leadership of the Sheikh of Fujeirah, in casting off the yoke of Shārjah. Their independence has not, however, been recognized by the British Government.

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The occupations of the Sharqiyīn are various. They cultivate, fish, dive for pearls, trade with Muscat and Sīb, grow dates, and ke[illegible] live stock, according to the facilities of the place where they reside. Their sections are Hafeitāt, Yamāmahah, Hamūdiyīn. Some claim the Jalājilah, Mahārizah, and Zahūm as sections of the Sharqiyīn, but this is not certain. 101 619 622

187. *Shawāfi'* (sing. *Shāfa'i*)

A tribe of the Oman Sultanate, numbering 400 souls; Ghāfiri in politics and Ibadhi in religion; settled at 'Aweināt in Sohār in Bātinah.

188. *Shawāmis* (sing. *Shāmisi*)

A tribe of the Oman Sultanate, numbering 100 souls; Hināwi in politics; settled at Habbās in Wādi Semā'il. There is a Shawāmis section of the Na'īm and also of the Beni Keleib.

189. *Shihūh* (sing. *Shihhi*)

A peculiar tribe who inhabit the Oman promontory from Bei'ah northwards on the eastern coast, and from Khōr Khuweir northwards on the western coast. The whole of the Ru'ūs el-Jibāl district is in their occupation, except a few villages belonging to the Dhahūriyīn. They also occupy Sha'am, Ghalīlah, and Khōr Khuweir in the Shārjah principality and the village of Heil in Sīr, and are found, too, at Saham town in Bātinah. Their number is roughly estimated at 21,500 souls, of whom 14,500 are on the coast and 7,000 in the interior. Those of the interior are described as Bedouin, but some of them have houses built of loose stone. The Shihūh are almost entirely included in the dominions of the Sultan of Oman. Only about 2,000 of those on the coast and a few of those in the interior are resident in Trucial Oman.

There is little intercourse between the coastal Shihūh and their brethren of the interior, many of whom never come down to the coast. The former are chiefly engaged in diving and wading for pearls and in fishing, though they keep goats and grow dates where they can: their food is chiefly fish which they catch, rice which they import, and dates which they grow and import. The latter are engaged in tending large flocks of goats and in agriculture. With irrigation from natural reservoirs in the hills they grow almost all the grain they want for home consumption. They live on the produce of their cultivation and their goats, and have nothing to do with the sea.

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In religion the Shihūh, both settled and nomad, are mostly Shafeis, but from and including Sha'am and Bei'ah southwards on either side of the promontory they are now Hanbalis. As a tribe they are still imperfect Moslems; those in the hills have no mosques and are extremely superstitious, still offering sacrifices to the mountain Jinns. From the time of the Wahabite movement, however, they have given up worshipping at Mazārs or tombs of holy men.

There are two languages spoken amongst them. The more general is the Shihhi dialect of Arabic; the other is an Iranian dialect chiefly spoken at Kumzār, and on Lārak Island by the Kumāzirah subdivision of the Beni Shateir and their Dhahūriyīn relations. From this fact it is inferred that the Shihūh are a composite tribe, originally Arab, but now containing some Persian elements.

There are two main divisions of the tribe:

1. Beni Hadīyah.
2. Beni Shateir.

The coastal Shihūh regard only these two main divisions and classify themselves in detail by villages and not by subsections. In the interior the classification is by subsections.

The following is the classification by sections among the nomad Shihūh of the interior:

1. *Beni Hadīyah.*

Section.	*Families.*	*Location.*
Beni Mohammed 'Abeid	100	The hills above Khasab
Beni 'Ali. Two clans of equal strength: (1) Ahl 'Aqabah; (2) Beni Yideid	200	Hills above Limah
Beni Ibrāhim	70	Hills near Ras el-Kheimah
Khanāzirah	100	Seih above Khasab
Beni Hām Mazyūd	? 100	Hills east of Khasab

2. *Beni Shateir.*

Beni el-Asamm	70	Musellib near Limah
Ahl Heil	70	Maskin el-Heil near Bei'ah
Beni Hamūd	35	Khabbah or Heir above Limah
Beni Kanar	70	Kaneif and Sahwah
Khanābilah	90	Raudhah, Salhad, Maqalelli
Mahābīb	60	Various places in hills
Maqādihah	60	Saqattah near Dibah
Ahl Muqām	100	Khabbah Sīt near Dibah
Beni Murrah	35	Sal'alah and Ghlshah
Qayyāshah	100	Beighūt
Sā'ad	100	Hills above Ghallah
Ahl Salhad	180	Salhad and Khabbat Sīt

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190. *Shiyâbinah* (sing. *Sheibâni*)

A small Bedouin tribe of the Oman Sultanate, numbering 150 souls; 101
Ghâfiri in politics and Ibadhi in religion; ranging round Adam in 619•
Oman Proper.
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191. *Shiyâdi* (sing. *Shîdi*)

A tribe of the Oman Sultanate, numbering 300 souls; Sunni in religion, Hinâwi in politics; settled at Sâr esh-Shiyâdi, Ghuweisah, and Abu Dhurûs in Saham in Bâtinah.

192. *Shurûj* or *Sharûq* (sing. *Sharji*)

A tribe of the Oman Sultanate, numbering 650 souls; Ibadhi in religion, Hinâwi in politics; settled at Samad town and Mukhtari' in Wâdi 'Andâm in Sharqiyah.

193. *Shuweihiyîn*

A tribe of Trucial Oman, numbering 2,050 souls; Hanbali in religion; settled in Dibai and Shârjah towns. The bulk of them are in Shârjah, where they have 400 houses.

194. *Beni Sinân* (sing. *Sinâni*)

A tribe of the Oman Sultanate, numbering 1,500 souls; Ghâfiri in politics and Sunni in religion; settled at Quryât and Sûr (Saneisalah) in the Eastern Hajar.

195. *Siyâbiyin* (sing. *Siyâbi*)

A tribe of the Oman Sultanate, numbering 5,500 souls; Ghâfiri in politics and Ibadhi in religion; somewhat widely distributed, found chiefly in the Hajar and Muscat districts. Their tribal capital is Nafa'ah (300 houses) in Wâdi Mansah; other principal settlements are Sib edh-Dhafar, Ghail ed-Dakk, Ghubrah, Dan, Bidbid, Mizra', Qurtâ', Mileyyinah, and 'Amqât, all in Wâdi Semâ'il; Rissah and Seijâni in Wâdi Seijâni; Felej Shirâh and Misfâh in Wâdi *Fara'*; Khabbah in Wâdi Khabbah; Ghubrat et-Tâm in Wâdi Tâyin; Sa'âl, Ghallah, and both Misfâhs in Wâdi Bôshra. Mareirât, Jafnein, and Riseil in Wâdi Riseil; Sib and Barkah in Bâtinah, and at Matrah. Those at Rissah belong to a section called Mubâsili.

Some of the Siyâbiyin are rich, but the tribe generally are not held in much repute. They are inclined to be friendly with the Beni

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Jâbir and at enmity with the Nidâbiyîn, Beni Battâsh, Beni 'Arâbah, and Hadâdabah. There are no genuine Bedouins among them.

196. *Beni Subh* (sing. *Subhi*)

A tribe of the Oman Sultanate, numbering 500 souls ; Ghâfiri in politics and Ibadhi in religion ; settled at Abyadh in Wâdi Beni Kharûs in Western Hajar and also in Oman Proper (not stated where).

197. *Sûdân* (sing. *Suweidi*)

A tribe of Trucial Oman, El-Qatar, and Bahrein ; they are closely connected with the Kunûd, and their descent from Aswad el-Kindi —supposed to have been an immigrant from Yemen in the time of Mohammed—is generally admitted.

They number in all about 5,500 souls, of whom nearly 5,000 reside in the ports of Trucial Oman. They have 375 houses at Abu Dhabi town, 30 at Batin, 250 at Dibai town, 300 at Shârjah town, 20 on Bu Mûsa Island in the Sheikhdom of Shârjah, 12 at 'Ajmân, 80 at Dôhah in El-Qatar, 10 at Hadd in Bahrein, and 49 on Sirri Island.

There is little to differentiate the Sûdân of Trucial Oman from the other tribes among whom they dwell ; but those of El-Qatar are distinguished from most of their Sunni neighbours by being Hanâbilah and not Muwâlik.

Their two principal divisions are the Âl Ramdha and the Âl Sâlmîn. They now live by dealing in and diving for pearls and other seafaring occupations.

198. *Suwâlih* (sing. *Salhi*)

A tribe of the Oman Sultanate, numbering 600 souls ; Sunni in religion and Hinâwi in politics ; settled at Suweiq in Bâtinah.

199. *Suwâwifah* (sing. *Suwâfi*)

A tribe of the Oman Sultanate, numbering 1,500 souls ; Hinâwi in politics, except for those at Khabbah, who are Ghâfiri. They are settled in Eastern Hajar at Khabbah and Quryât ; in Sharqîyah at Senâ'u ; in Dhâhirah at Saleif in Wâdi el-'Ain.

200. *Teiwâniyah* (sing. *Teiwâni*)

A tribe of the Oman Sultanate, numbering 300 souls ; Ibadhi in religion and Hinâwi in politics ; settled at Muscat town and in Oman Proper at Nizwa.

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201. *Tatimmaha* (sing. *Tamtami*)

A tribe of the Oman Sultanate, numbering 300 souls; Ibadhi in 101
religion and Hināwi in politics; settled at Misfāh and 'Awābi in 613
Wādi Bōshar.
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202. *Taneij* (sing. *Taneiji*)

A tribe of Trucial Oman, numbering 4,000 souls; Hanbali in religion and Ghāfiri in politics; 2,500 are settled at Rams (400 houses), Dheid (70), and Hamrīyah (30), and 1,500 are Bedouins ranging round Dheid.

Rams belongs exclusively to the Taneij. Their houses are mostly of mud and stone. The chief occupations of the settled portion of the tribe are fishing and pearl-diving. They have some date plantations two miles inland at Dhāyah.

203. *Thameirāt* (sing. *Thāmiri*)

A tribe of Trucial Oman, numbering 120, residing in Abu Dhabi town. They are reckoned among the Beni Yās.

204. *Āl 'Umeir* (sing. *'Umeiri*)

A tribe of the Oman Sultanate, numbering 1,000 souls; Ghāfiri in politics and Ibadhi in religion; settled in Oman Proper at Izki, Birkat el-Mōz, and Mahyūl; also in Bātinah at Heil Āl 'Umeir and Sīb.

205. *Beni 'Umr* (sing. *Ma'amari*)

A tribe of the Oman Sultanate, numbering 11,000 souls; Ghāfiri in politics and in religion partly Ibadhi and partly Sunni; settled in Western Hajar and Bātinah, with very few, if any, Bedouins attached to them. In Western Hajar they occupy the whole of the Wādi Beni 'Umr, a tributary of the Wādi el-Hāwāsinah, viz. Mijzi, Jahanāt, Rahbah, Heil Islāt, Farfār, Ghaiz, and Lihbān; also the following villages in Wādi Beni 'Umr el-Gharbi: Heil, Shuweimarah, 'Aqrabīyah, Rahab, Dhabyān, and Beidha; also Hībi in Wādi Sarrāmi.

In Bātinah their settlements are at Sīb, Ghadhfān, and Hadd in the sub-vilayet of Sohār, at Harmūl, Nabar, Asrār Beni 'Umr, Umm el-'Inah, and Hameirah in the sub-vilayet of Liwa; and at Bileidah in the sub-vilayet of Shinās. Other settlements are at Ghashab and Felej el-'Āli in Wādi Fara'; at Hayyāl in Wādi el-Kebīr; and at Shareijah in Jebel Akhdhar. Ghadhfān is their principal place in the north and Lihbān in the south.

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101 They must not be confounded with a similarly named section of the Beni Battāsh.

● 619 They are always at feud with their neighbours the Hawāsinah 622 and the Maqābīl.

206. *Beni Waheib* (sing. *Waheibi*)

A tribe of the Oman Sultanate, numbering 3,500 souls; Ibadhi in religion and Hināwi in politics; scattered over the Muscat district, and not elsewhere except at Daghmar and Quryāt (60 hours). In the Muscat district their settlements are: in Wādi Mijlās and its tributaries at La'bān (40 houses), Sālifah (30), Būlīdah (25), Habūbīyah (160), Mizra' Sumeir (20), Mizra' Baleil (15), Heithadh (30), Fayādh (20), and Heifal (15); in Wādi Maih and its tributaries, at Dhahr Sidrah (30), Tuyān Jahlūt (40), Sa'ādi (60), Maheidith (20), Rākil Milh (30), Mandharīyah (20), Mahā'il (25), Tawīlah (30), and Hājir (30); on the coast at Bistān (20), and Yiti (20); and at Wateyyah (6), Ruwi (25), and Muscat town (45).

Besides these settled members there are two sections of Bedouins, viz. Kawāsib (25 families) and Shabūl (35 families).

207. *Āl Wahībah* (sing. *Waheibi*)

A very important tribe of the Sharqīyah and Ja'lān districts in the Oman Sultanate, almost entirely Bedouin, and enjoying at present (1905) a high position in the tribal system. They number about 13,000 souls. Ibadhi in religion and Hināwi in politics. T' sedentary members occupy the villages of Sadeirah and Aflāj and part of the town of Mudheibi in the Baldān el-Habūs division of Sharqīyah; they are found also on the SE. coast as far north as Ras Sheiblah (20 houses), and as far south as Ras Sarāḅ; settlements of them exist at Majiz el-Wahībah (100) and Laghshībah (20) in Bātinah, at 'Adeibah (15) and Ghubrah (30) in Muscat; and at Ghallah (10) in Wādi Bōshar.

The Āl Wahībah are warlike, but though always ready to fight for plunder they are not unpleasant in ordinary dealings. They own the fastest camels in Oman and practically no date-groves or villages. This combination makes them most elusive enemies. They have a bitter feud with the Jannabah and sometimes among the Hikmān of Mahōt. Parties of them regularly visit the Sheikh of Abu Dhabi and receive presents from him. The majority of the nomads are purely pastoral, but a few on the SE. coast are expert fishermen.

They are divided into many sections under six large, but apparently nameless, groups :

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Groups of sections and fighting strength (1905).

Group I

'Asākirah
Barātamīn (60)
Hāl Bu Ghafeilah, 70
Āl Bu Hidai, 70
Aulād el-Jahāmah, 60
Hāl Khamīs, 60
Likānīn
Mabābisah
Madhākīr, 70
Hāl Mūnis, 60
Muwāfid
Beni Na'mān, 60
Shalālibah, 50
Aulād 'Umr, 80

Group II

'Asāsīf, 100
Āl Badr, 100
Jahāfīf, 80
Karāhinah
Hāl Bu Ma'mar
Mughā'irah, 200
Shuwālīl, 150
Suweid

Group III

Hatātimah
Madhāwirah, 200
Mufanaj
Hāl Muharram
Hāl Mushīn

Group IV

Hāl Hadām
Aulād el-Hindi
Jidālah, 200

Group V

Hāl Badr, 100
Yāl Gharīb
Hāl Hindi, [illegible]
Hāl Mahāsib
Hāl Sinā'u

Group VI

Marāmihah, 250

208. *Warūd* (sing. *Wardi*)

A tribe of the Oman Sultanate, numbering 200 souls ; Ibadhi in religion and Hināwi in politics, though formerly Ghāfiri ; settled at Samad in Sharqiyah and dependent on the Habūs.

209. *Washāhāt* (sing. *Washāhi*)

A tribe of the Oman Sultanate, numbering 850 souls : in religion mostly Ibadhi, with some Shafei ; in politics mostly Hināwi, with some Ghāfiris ; settled at Tameit, Mushabbah, and 'Ajīb in Wādi Hatta and at Aswad in Wādi el-Qōr.

210. *Ya'āqīb* (sing. *Ya'qūbi*)

A tribe of the Oman Sultanate, numbering 3,500 souls ; of Yemeni origin, but now Ghāfiri in politics and Sunni in religion ; settled at 'Ibri, in Dhāhirah.

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211. *Ya'āribah* (sing. *Ya'rabi*)

101 A tribe of the Oman Sultanate, numbering 800 souls; Ghāfiri
in politics and Ibadhi in religion; settled at Nakhl, Tuweyyah,
• 619 Tikhah, and Hazam. They were once important, and supplied the
6212 rulers of Oman from A.D. 1625–1744. They have no influence now.

212. *Yahāmidah* (sing. *Yahmadi*)

A tribe of the Oman Sultanate, numbering 300 souls; Ghāfiri in politics and Ibadhi in religion; settled in Sohār town and Nakhl.

213. *Beni Yās*

One of the most compact and powerful tribes of Trucial Oman; their range is practically co-extensive with the territories of the Sheikh of Abu Dhabi, the basis of whose power they are.

Nomad. The Beni Yās nomads, numbering about 2,000 souls, are all in the Abu Dhabi principality. Their favourite pastures are in Beinūnah, a tract of the Dhafrah district.

Settled. The non-nomads number in all about 12,000, of whom about 8,000 are settled in the Abu Dhabi principality, about 2,000 in Dibai territory, and the rest outside Oman, viz.: 1,200 in Hanjām Island, 600 in Bahrein, 200 on Tārūt Island, and over 100 in El-Qatar.

In Abu Dhabi town they number 2,800 souls, and in Dibai they occupy 440 houses. Here, on the coast, they are engaged in pearl-fishing and navigation.

Inland, in Dhafrah, they number 5,100 souls and hold all the permanent settlements. [The only other tribe to be seen in Dhafrah is the Mansūri (Manāsīr) and they only come to summer in the Līwah subdivision.] Here the Beni Yās are semi-civilized, living in huts of date-sticks and leaves, owning date plantations individually (not collectively as do the Manāsīr) and trading and corresponding with Abu Dhabi and even Dibai. Their main industry is date-growing, but some of them take a share in pearl-fishing and own a number of boats which are kept at Bandar Radeim, Khōr Mugheirah, and Bandar Mirfah. The pearl-fishers pay dues and the date-growers pay 2,500 dollars a year as agricultural taxes to the Abu Dhabi sheikh. Although, at times, sections of the tribe in the principality have evinced a disposition to hive off (as did the Āl Bu Falāsah section who now live in Dibai), the tribe as a whole is well affected and faithful to the Sheikh, and he is himself one of their number (Āl Bu Falāh section).

The Beni Yās are of the Hināwi political faction and differ from

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most of their neighbours in being, wherever they occur, Maliki Sunnis and not Hināwi. They had in 1905 no special relations of friendship or enmity with adjoining tribes; at that time the following were their tribal sections:

Sections.	*Subsections.*
Āl Falāh	Āl Sa'dūn.
Āl Bu Falāh (the Sheikh of Abu Dhabi belongs to this section).	
Āl Bu Falāsah	Mijardah. Rawāshid. Yideiwāt or Lādeiwat.
Āl Bu Hamir.	
Hawāmil.	
Mahāribah.	
Mazāri'.	
Qanaisāt.	
Qasal.	
Qubeisāt.	
Qumzān.	
Rumeithāt.	
Sabā'ja.	
Beni Shikr.	
Āl Sultān.	

A few others not definitely ascertained.

214. *Za'āb* (sing. *Za'ābi*)

A tribe of Oman, numbering 4,500 souls, of whom 3,300 are in Trucial Oman and 1,200 in the Sultanate. They are Hanbali in religion and Hināwi in politics; settled at Jezīrat el-Hamra (500 houses), and Khōr Kalba (150) in the Shārjah principality; at Saham town, Qasbiyat ez-Za'āb, Abu Dhurūs, and Bu Baqarah, in the Sultanate of Oman. Some of them own date-groves at the village of Khatt in the Jiri plain, and go there in the hot weather.

215. *Zafeit* (sing. *Zafeiti*)

A tribe of the Oman Sultanate, numbering 250 souls, all Bedouins of the Dhāhirah district; Ghāfiri in politics and in religion Ibadhi.

216. *Zahūm* (sing. *Zahmi*)

A tribe of Trucial Oman, numbering 100 souls, settled at Sīji in Wādi Hām, where they have 20 houses, 2,000 date-palms, and some live stock. They are claimed by some to belong to the Sharqiyīn, but their settlement at Sīji is separate and the claim has not been allowed.

217. *Zarrāf* (sing. *Zarrāfi*)

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A tribe of the Oman Sultanate, numbering 200 souls; Ghāfiri in politics and Sunni in religion; settled at Arbaq and Shateifi in the Muscat district. They are merchants and sailors.

218. *Zatūt* (sing. *Zutti*)

A non-Arab tribe of Oman, numbering 1,000 souls; settled in various parts, chiefly at Bireimi, Muscat town, Matrah and Nakhl. They are generally Ibadhi in religion and apparently have a language of their own. Some say they are a branch of the Sulubba, others connect them with the Indian Jāts. They marry among themselves and are farriers, goldsmiths, blacksmiths, armourers, carpenters, pedlars. Their women dance for payment but are not immoral. The levirate law obtains among them. They are despised but not molested by the Arabs, who value them for their services.

219. *Beni Zid* (sing. *Zīdi*)

A tribe of the Oman Sultanate, numbering 1,000 souls; Ibadhi in religion and Hināwi in politics; settled at Fida in Wādi Dhank in Dhāhirah.

220. *Zikāwinah* (sing. *Zikwāni*)

A tribe of the Oman Sultanate, numbering 300 souls; Ibadhi in religion and Hināwi in politics; settled at Samad in Sharqīyah.

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CHAPTER XVI

SETTLED TRIBES OF THE CENTRE

1. *'A'īd*

Settled members of the 'A'īd are reported at Hareimlah in 'Āridh, and at 'Adhār, Dilam, Suleimīyah (or Salāmīyah) and Yemāmah in Kharj, where they form the principal non-Bedouin tribe of the district.

2. *Anazah*

Communities of this important group (see p. 45) are found in the following places in Nejd: (*a*) in 'Āridh, at Barrah, Hareimlah, and Malham in Mahmal; at Bātin esh-Shuyūkh, Manfūhah, and Riyādh in Wādi Hanīfah; and at Dhrumah (Ifqahha tribe), and the villages of Mizāhmīyah and Rōdhah in the Dhrumah district; (*b*) in Harīq, at Harīq town (Hazāzinah sub-tribe of the Ruweilah), and Mufeijir (same sub-tribe); (*c*) in Hautah, at Hautah town and Hilwah, at both of which places they are of the Dā'ūd tribe; (*d*) in Aflāj, at Raudhah (Ijdeimāt tribe); (*e*) in Sedeir, at Dākhilah (Āl Bu Rabā' tribe), Dhalmah ('Askar tribe), Harmah, Ijwei, Janūbīyah, Khīs, Mejma' ('Askar and Haweidi tribes), Ruweidhah, Samnān near Zilfi (Haweishān tribe), and Tuweim; (*f*) in Qasīm, at Aneizah, Boreidah, Dhalfa'ah, Dharās, 'Ain Ibn Faheid, Ghāf near Boreidah, Khabrah, Khadhar, Mureid Seyyid, Quseibah, Rass, Rōdhat er-Rubei'a, Seib, Shahībīyah, Shiqqah, Ta'amīyah, Watāt, and Wathāl. In the Wādi Sebei', Anazah are reported at Khurmah and Raudhah, and they are also said to be found in Kharj.

In Jebel Shammar settled Anazah live in Beidha Nethīl (?), Ghazālah, and Jauf el-'Amr.

3. *Ashrāf*

A few settlements of Ashrāf from the Hejaz (cf. p. 406) are found in Nejd in the following places: in Harīq, at Na'ām; in Aflāj, at Leilah and Seih; in Wadyān Dawāsir. at Sabhah.

4. *Ateibah*

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Communities of Ateibah (see p. 67) exist in ʻĀridh, at Banbān, Barrah, and Rghabah; in Sedeir, at Ilaqah, Iqlah, and Zilfi; in Qasīm, at Qasr Ibn ʻAqeyyil, Athlah, Basr, Bukeirīyah, Ahlab ed-Dūd, ʻAin Ibn Faheid, Ghāf, Ghammāsh, Heid, Janʻi, Nafi, Quweiʻah, Seib, and Wudhākh; and in Mudhnib (?).

5. *Buqūm*

This tribe, which is intimately connected with the Sebeiʻ and Sahul (see p. 74), is said to be represented among the inhabitants of the villages of Rumadān and Turabah in the district of Wādi Sebeiʻ.

6. *Dawāsir*

This widely diffused tribe, which has almost ceased to be Bedouin (see p. 75), is settled in various districts of Nejd; the Saleyyil and Wādi Dawāsir divisions of Wadyān Dawāsir belong almost entirely to them. In Aflāj they occupy the following places: Badīʻ, Haddār, Hamar, Kharfah, Marwān, Rajeijīyah, Raudhah, Wasīt, and Wuseilah. In ʻĀridh, Dawāsir are found in the following places in Mahmal: Bīr, Dqalah, Hasi, Jarīnah, Malham, Sufurrah, and Thādiq; and in Wādi Hanīfah at ʻAmmārīyah, Darʻīyah and Manfūhah; they also occur in Dhrumah and Mizāhmīyah. Their settlements in Kharj are at Dilam, Suleimīyah, and Yemāmah; in Harīq-Hautah at Harīq town, Hautah town, and Hilwah; in Woshm, at Marāt; in Sedeir, at ʻAudah, Ghāt, Hasūn, Jalājil, Maʻāshībah, Raudhah, Ruweidhah, and Zilfi; in Qasīm, at Hatān, Huweilān, Quweiʻah and Shamāsīyah. In the district of Wādi Sebeiʻ and Wādi Turabah they are settled in Hazam, Khurmah, Raudhah, Rumadān, and Suweyyid.

Beyond the limits of Nejd, Dawāsir are found in great numbers in Bahrein (see p. 313), whither they immigrated in 1845, after first settling in Zakhnunīyah Island. Offshoots of this community are found in the Persian coast-district of Dashtistān, in Chāh Kūtah and its dependent villages, and at the village of Jazīrah in Bushire harbour. A few households are also settled at Dōhah in El-Qatar, and in Koweit town.

It is possible that the Āl Breik are not to be regarded as a main tribe of the Dawāsir, since by some authorities they are classified

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in the Misā'irah group. In the following table of the Dawāsir only those clans are included whose places of settlement have been ascertained.

DAWĀSIR.

Tribe.	*Sub-Tribe.*	*Clan.*
Āl Breik, at Nuweimah		
Āl Hasan	*'Ammār*	*'Ajlān* (or *'Ajālin*), at Leilah in Aflāj.
		Buras (or *Āl Abu Ras*), at Leilah.
		Hugbān, at Raudhah and Wāsit in Aflāj; at Kamidah in Wadyān Dawāsir.
		Idghamah, at Rajeijiyah in Aflāj.
		Ishkarah, at Badi', Hamar and Wuseilah in Aflāj; at Dārsah in Wādi Dawāsir. The clan includes two families known as the Āl Bu 'Ali and Harāthmah.
		Māna', at Aseil in Wadyān Dawāsir; at Leilah.
		Mubārak, at Raudhah.
		Qoinān, one of the largest clans of the 'Ammar; settlements not ascertained.
		Sa'd, at Aseil.
		Sukhābirah, at Badi'.
	Farjān	*'Arfaj*, at Wuseilah.
		Badrāni, at Bir in 'Āridh.
		Bidārīn (possibly to be identified with Badrāni), at Jalājil and Zilfi in Sedeir.
		Hamdān, at Leilah.
		Jadhālīn, at Leilah.
Makhāris or Makhārim, at Ma'talah in Wādi Dawāsir and elsewhere.		

Tribe.	*Sub-Tribes.*	*Sub-Tribes (cont.).*
Misā'irah.	*Āl Abu el-Hasan*, at Quweiz in Wadyān Dawāsir.	*Inteifāt*, at Hadder in Aflāj.
	Āl Bu Sabbā', at Nazwah in Wadyān Dawāsir.	*Sharāfah*, at Sabhah and Thamāmiyah in Wādi Dawāsir.
	Āl Rishdān, at Ruweizah in Wādi Dawāsir.	*'Uweidhāt*, at Thamāmiyah.
	Hanābijah, at Bilād el-Hanābijah in Wādi Dawāsir.	*'Uweimir*, at Huweizah in Wādi Dawāsir.
Rijbān, at Dām in Wadyān Dawāsir and elsewhere.	*Khatātibah*, at Muqābil in Wādi Dawāsir.	

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DAWĀSIR (*continued*)

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Tribe.	*Sub-Tribes.*	*Sub-Tribes (cont.).*
• 619 SUHABAH.		
622 WIDĀ'IN.	*'Areimah*, at Bilād Āl Hāmid in Wādi Dawāsir. *Dawwās*, at Mathnah in Saleyyil. *Āl Dhuwayyān*, at Bilād Āl Dhuwayyān and Khateijān in Saleyyil. *Farrāj*, at Kheirān in Saleyyil. *Āl Hāmid*, at Bilād Āl Hāmid in Wādi Dawāsir. *Āl Haneish*, at Dahlah in Saleyyil. *Hijji*, at Tamnah in Saleyyil; at Leilah in Aflāj. *Āl 'Īsa*, at Thādiq in 'Āridh. *Jibārin* (or *Āl Jābir*), at Leilah.	*Khadhrān* (owners of Shutbah in Aflāj, but have not permanently settled there). *Khamāsin*, at Mishrif in Wādi Dawāsir. *Midbal* (or Midābilah), at Dhrumah in 'Āridh. *Āl Mohammed*, at Bilād Āl Mohammed in Saleyyil. *Āl Nāhish*, at Fara'ah in Wādi Dawāsir. *Āl Suweilim*, at Thādiq in 'Āridh; at Muqābil in Saleyyil. *'Umār*, at Kabkābiyah and Tamrah in Saleyyil. *Walāmin*, at Nafjān in Wādi Dawāsir.

7. *Fadhūl*

This tribe, connected by vague tradition with the Beni Lām, is represented in the following parts of Nejd: in 'Āridh, at Bir, Jarinah, Mahriqah, Malham (Fadhl and Kathīr sub-tribes), Malqa, 'Audah and Dhrumah; in Hariq, at Hariq town; in Hautah, at Hautah town (Āl Tālib and Kathrān sub-tribes); in Aflāj, at 'Amār (Mugheirah sub-tribe), Leilah, Randhah (Mugheirah sub-tribe) and Umm Shinādhir; in Sedeir, at 'Asheirah, 'Attār, Mejma' (Fadhl and Kathīr sub-tribes), Tuweim, and Zilfi. The Fadhūl are a tribe of considerable size, but they do not appear to be found outside the limits of Nejd.

8. *Beni Hajar*

Small settlements of Beni Hajar, now altogether unconnected with the Bedouin tribe of that name (see p. 87), occur in Aflāj at Wuseilah, and in 'Āridh at Hareimlah and Thādiq. Arabs claiming to be Beni Hajar are found on the Persian coast, e.g. in the Rūd-hilleh district.

9. *Harb*

Settled members of this tribe (see p. 64) are found in 'Āridh at Rghabah, in the Wādi Sirr at Barrūd, and in Sedeir at Samnān near Zilfi. Some inhabitants of villages in Qasim claim to be of

Harb descent, pecially at Basr, Bukeirīyah, ‘Ain Ibn Faheid, 101
Hamar, Hilālīyah, Jau‘i, Mureid Seyyid, Nabhānīyah, Qaryah, 619
Quwei‘ah, Sheihīyah, Shiqqah, Subeih, and Ummahāt ez-Ziyābah. 622

10. *Hawāzin*

In Jebel Shammar at Jauf, Beidha Nethīl, Sakākah, and Teima, and in Nejd at Ghāt (in Sedeir) are settled inhabitants of this name, whose position has given rise to discussion. They would appear to be of Hawāzin descent, though members of the Huteim and Harb tribes; but their connexion with the Hawāzin of Koweit is still a matter of uncertainty (see p. 92 f.).

11. *Huteim*

Settled Huteim are said to dwell at Ghazālah, and Mustajiddah in Jebel Shammar, and at Hāyat, between Mustajiddah and Kheibar. In the Wādi Sirr they are reported at ‘Ayūn es-Suweina‘ and Feidhah. The tribe is closely related to the Sherārāt (see p. 91).

12. *Beni Khadhīr*

This name is used to describe a large body of inferior non-Arab tribes in Nejd, who cultivate the soil for Arab masters; they seldom own land themselves, but the Qāsim, who are Beni Khadhīr, are said to do so at Seih in Aflāj. Beni Khadhīr are settled in the following places: in ‘Āridh, at Hareimlah, Jarīnah, Malham (Hadhūd, Hamadāt, Muhārib, and Marshūd tribes), Rghabah, Salbūkh, Sedūs, and Thādiq (Rabeyya, Jidā‘ah, Mizei‘al, and Jamei‘ah tribes), in Mahmal, and at Jabeilah, Malqa, ‘Ammārīyah, Ilb, ‘Audah, Dar‘īyah, ‘Araj, Bātin esh-Shuyūkh, Riyādh, Manfūhah, Masni, and Hā’ir on Wādi Hanīfah; in Kharj, at ‘Adhār, Dilam, Na‘ajān, and Suleimīyah; in Harīq, at Harīq town and Mufeijir; in Hautah, at Hautah town, Hilwah, Quwei, and Wuseitah; in Aflāj, at ‘Amār, Badi‘, Haddār, Haradhah, Kharfah, Leilah, Rajeijīyah, Raudhah, Seih, Shutbah, Stārah, Wāsit, and Wuseilah; in Sedeir, at ‘Asheirah, ‘Attār, ‘Audah, Dākhilah, Ghāt, Harmah, Hasūn, Hautah, Jalājil, Janūbīyah, Khatāmah, Khīs, Mejma‘, Raudhah, Ruweidhah, Tameir, Tuweim, and Zilfi (Beni ‘Atij and Natāqah tribes). Beni Khadhīr are also said to be settled at Quwei‘īyah in the south-western desert.

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13. *Beni Khālid*

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Allusion has already been made to the widely scattered settlements of this tribe (see pp. 84, 299, 306, 572); the following are localities in which their presence is reported in Nejd; in 'Āridh, at Malham (Qammāz sub-tribe); in Sedeir, at Zilfi (Dūshān and Hamrān sub-tribes); in Qasīm, at Aneizah, Quseibah, and perhaps at Khabb and Qisei'ah; at Quwei'īyah in the south-western desert there are said to be members of a sub-tribe known as 'Arāfah. In the following table of the settled Beni Khālid, which is not exhaustive, sub-tribes and clans are included from the Gulf Coast; for the nomadic sections of the tribe, see p. 85.

BENI KHĀLID

Sub-Tribe.	*Clan.*	
'AMĀ'IR	*Dawāwdah*	A few at Yasrah in Bahrein and at 'Anik in the Qatīf Oasis.
	Āl Hasan	A few in the islands of Musallamīyah and Jinnah.
	Āl Khālid	On Musallamīyah Island; the Sheikh of this clan is the Paramount Chief of the tribe.
	Āl Razīn	On Musallamīyah Island.
	Āl Shāhīn	On Jinnah Island.
ĀL SUBEIH	*Āl Bū 'Ainein*	Only in El-Qatar and Bahrein; they are pearl-divers, pearl-merchants, and boatmen, and are now practically a separate tribe.
	Dhaheirāt	At Qasr Āl Subeih in Hasa.
	Had-hūd	At Qasr Āl Subeih.
	Hameidāt	In Qatar and Bahrein; they are now practically a separate tribe.
	Āl Katab	In Hasa.
'ARĀFAH		Reported at Quwei'īyah.
DŪSHĀN		At Zilfi.
HAMRĀN		At Zilfi.
ĀL JABŪR		Half-settled, at Jishshah in the Hasa Oasis.
MUHĀSHIR		Some on Musallamīyah; a few at Koweit; others (half-settled) at 'Anik in the Qatīf Oasis.
ĀL MIQDĀM		At Kalābīyah in the Hasa Oasis.
QAMMĀZ		At Malham.

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14. *Muteir*

Though the Muteir are essentially nomadic (see p. 83), communities are reported in the following localities of Nejd: in 'Āridh, at Dhrumah (of a sub-tribe called Nafisah, said to belong to the Braih); in Woshm, at Jareifah; in Sedeir, at 'Asheirah. Some of the inhabitants are said to be of Muteir blood in the following places in Qasīm, which district may perhaps be regarded as their principal seat: Bukeirīyah, Buteinīyāt, Ghāf near Boreidah, Hatān, Khabb, Khabb el-Qabar, Khudheirah, Mureid Seyyid, Rafī'ah, Raudhat el-Mahanna, Ta'amīyah, Ummahāt ez-Ziyābah, Wahtān, and Qasr Zeid.

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Muteir are also said to inhabit villages in the Wādi el-Mīyah tract of the Hasa province.

15. *Negroes*

Full-blooded negroes dwell in some numbers in Jauf el-'Amr, and at Huweyyat beyond the western borders of Jebel Shammar. At Hāyat, also beyond the border, are about 100 houses of negroes and half-castes. In the southern districts of Nejd a strong infusion of negro blood is reported, and there are said to be many full negroes, especially in Aflāj and Wadyān Dawāsir.

16. *Qahtān*

In the Central South, this tribe is almost entirely nomadic (see p. 74), but communities of reputed Qahtān blood are ascribed to the following places in Nejd: in 'Āridh, at Malqa and Manfūhah; in Hautah, at Hautah town; in Sedeir, at Mejma', Raudhah, Zahlūlah, and Zilfi; in Qasīm, at Basr and Wahtān (Hatān); in SW. Nejd, at Quwei'īyah and Sha'arah.

17. *Sahul*

The Sahul, connected with the Sebei', and possibly only a sub-tribe (see p. 73), are now more settled than nomadic. They are reported in the following places in Nejd: in 'Āridh, at Barrah, Malham, and Dhrumah; in Kharj, at Suleimīyah and Yemāmah; in Harīq, at Harīq town; in Hautah, at Hautah town; in Aflāj, at Harādhah ('Anājīd sub-tribe) and Stārah (Qubābinah sub-tribe).

18. *Sebei'*

The home of this tribe is in the Wādi Sebei', between Woshm and N. Asir (see p. 73), but settled communities are widely distributed in Nejd, where they are found in the following places: (*a*) in 'Āridh,

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at 'Aweinidh, Barrah, Ghiyānah, Hareimlah, Hizwah, Malham, (Āl Ibn Rashīd sub-tribe), Rghabah, Salbūkh, Sedūs, all in the Mahmal region; at 'Ammārīyah, Ilb, 'Audah, 'Arjah, Masāni', Hā'ir, all on Wādi Hanīfah; and at Dhrumah (Āl 'Abd el-'Azīz sub-tribe); (*b*) in Kharj, at Dilam and Yemāmah; (*c*) in Harīq, at Harīq town (Kathlān sub-tribe); (*d*) in Hautah, at Hautah town and Hilwah (Kathlān sub-tribe); (*e*) in Aflāj, at Leilah (Rashūl sub-tribe); (*f*) in Woshm, at Shaqrah (Sūdah sub-tribe) and Watheithīyah; (*g*) in Sedeir, at 'Attār, Ghāt, Harmah, Hautah, Khatāmah, Khīs, Mejma', and Ruweidhah; and (*h*) in Qasīm, at 'Aneizah, 'Aushazīyah (Matārīd sub-tribe), Badāyah and Wādi.

19. *Shammar*

The Shammar are a powerful nomadic tribe (see p. 76), but they have settled communities in the following places in Jebel Shammar: 'Alaq (Aslam tribe), 'Aqdah, Beidha Nethīl, Bida', Feid, Ghazālah, Hā'il, Hafeinah, Hafnah, Jadhāmīyah, Kehāfah (Mas'ūd sub-tribe of the Aslam), Laqītah, Mūqaq, Mustajiddah, 'Odheim, Qasr er-Rabei'īyah, Sab'ān (a sub-tribe of the Aslam), Tābah, Teima and Waqīd. In the Nefūd, Shammar are settled in Qana, and there are permanent military posts at the wells of Trobah and Hayyanīyah. In Nejd, inhabitants of reputed Shammar blood are found in the following places: in Qasīm, at 'Ayūn, Buteiniyāt, Ahlab ed-Dūd, Hamar, Qasr Sa'īd, Shiqqah, and Tanūmah; and in Sedeir, at 'Areirah, Artawīyah, Athlah, 'Attār (Qidārah section) and Zilfi.

20. *Sherārāt*

The Sherārāt, who are related to the Huteim (see p. 90), form a proportion of the population at Jauf el-'Amr.

21. *Sunnā'*

The Sunnā', forming the smiths' caste, are sometimes found settled in the villages of Nejd (see p. 92).

22. *Beni Tamīm*

The Beni Tamīm (see pp. 76 and 81), now entirely a settled tribe, form an important element of the fixed population in Nejd and Jebel Shammar: in Qasīm the people may perhaps be assumed to be Tamīm where the presence of other tribes is not reported. Communities and smaller groups of Beni Tamīm are found in the following places in Nejd: in 'Āridh, at 'Ammārīyah, 'Arjah, Dar'īyah,

Dhrumah, Hareimlah, Hizwah, Mahriqah, Manfūhah, Masāni‘, 101
Riyādh, Sedūs, Sufurrah, Thādiq; in Kharj, at ‘Adhār, Dilam, 619
Na‘ajān, and Suleimīyah; in Hautah, at Hilwah and Quwei‘; in
Sedeir, at ‘Asheirah, ‘Audah, Dākhilah, Dhalmah, Harmah, Hasūn, 622
Hautah, Jalājil, Janubīyah, Khatāmah, Khīs, Raudhah, Ruweidhah, Tameir, Tuweim and Wushei; in Qasīm, at Aneizah, Boreidah, and in all the oases (see p. 81); in the Wādi Sirr, at Feidhah.

In Jebel Shammar the presence of Beni Tamīm is noted at ‘Alaq, Qasr el-‘Ashruwāt, Feid, Mustajiddah, Sab‘ān, Samīrah and Sileimi.

The tribal organization of the Beni Tamīm has tended to disappear in the process of settlement. The principal sub-tribes, with their lines of distribution, are enumerated in the following table, which must not, however, be regarded as exhaustive:

BENI TAMĪM

Husein.
At Hautah in Sedeir.
‘Abd el-Jabbār.
At Dhalmah in Sedeir.
Āl Mādhi.
At Harmah and Raudhah in Sedeir.
Mājid.
At Thādiq in ‘Āridh.
Ibn Mu‘ammar.
At Sedūs in ‘Āridh.
Nawāsir.
At Dhrumah in ‘Āridh; at Hautah and Mejma‘ in Sedeir.
Thamārah.
At Mejma‘.
Tuweim.
In Kharj.
Wahabah.
At Mejma‘.
Wahūb
At Riyādh.

23. *Beni Zeid*

This settled tribe, connected by some authorities with the Beni Tamīm and by others with the Dawāsir, is found at Shaqrah and Washeiqir in Woshm. In the Wādi Turabah it is represented at Khurmah and Rumadān; communities also occur at Quwei‘īyah and Sha‘arah in the tract between the above districts.